

Light:



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 1,773.—VOL. XXXV. [Registered as] SATURDAY, JANUARY 2, 1915. [a Newspaper.] PRICE TWOPENCE.
Per post, 10s. 10d. per annum.

London Spiritualist Alliance, Ltd. 110, ST. MARTIN'S LANE, W.C.

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For further particulars see p. 2.

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It should prove invaluable to all Lyceums for use of officers and
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Mr. Evans gives us of his best in this brightly written volume. He
covers a wide field and deals with many topics. An able chapter deals
with 'The Spirit World.' The final chapter will certainly find great
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LIFT TO ROOMS. USE OF TELEPHONE.
REST AND READING ROOM FOR CONVENIENCE OF PATIENTS
DEPOT FOR DR. JOHN'S NATURAL REMEDIES.

Light:

A Journal of Psychical, Occult, and Mystical Research.

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NOTES BY THE WAY.

We have received from a correspondent—an authoress—a long and interesting account of a psychic communication in connection with Joanna Southcott. While we willingly recognise that there is much that is striking in the statements made, we should not lose sight of the fact that communicators from the other world are, like ourselves, subject to limitations of view and experience. It is quite conceivable that people who believed in Joanna Southcott in her day may still be convinced of the divinity of her mission. We have in the past published in *LIGHT* accounts of religious leaders whose missions were attested by signs and wonders, but whose followers ultimately dwindled away owing to the discovery that the supposed divinely inspired leader was very human and fallible after all. In this connection we may call attention to the very full description given by the late Mr. James Robertson before the London Spiritualist Alliance on October 17th, 1912, of the movement known as "The Gift of Tongues," which began in Port Glasgow in 1830; also to the valuable papers he contributed to our columns in September and October, 1913, on Mrs. Buchan and Joanna Southcott, both of whom claimed to be the "Woman Clothed with the Sun," described in Revelation.

* * * *

Such cases are customarily dismissed by the average historian as examples of religious imposture and human credulity, but those who have studied this question of prophecy and inspiration with less impatience and partiality know that behind most of such movements are real evidences of spiritual power and direction. They also know that in its attitude towards them the world may be roughly divided into the few people with unlimited credulity who accept every statement made by the prophet, and the great majority, who regard him or her as an unmitigated humbug. Mr. Robertson's view may be gained from the close of his article on Mrs. Buchan, of whose genuine religious fervour he entertains no doubt, though he does not place her on the same moral level as Joanna Southcott:—

The story of the Buchanites may be a picture of folly and fanaticism but there was something in the movement which was hidden from the sight of those who only regarded her [Mrs. Buchan] as a trickster. Some unseen power acted upon her at times which carried her onward. She would not have borne tribulation as she did had she not had something evidential to strengthen her. A study of psychology helps us to understand her position. She was a psychic sensitive, and the strange incoherencies which she was impelled to utter she accepted as direct messages from heaven, whereas they were probably due in part to auto-suggestion and the influence of the flattering devotion of her followers.

Clever and original as was the first effort of her pen, "The Missing Goddess and other Legends" (noticed in *LIGHT*), we hazard the guess that there will be many to whom—as to ourselves—Miss Theobald's new book, "The Triple Ply of Life, and other Essays" (Bell, 3s. 6d. net), will make the stronger appeal. These essays are remarkable as well for their close thinking and the smooth and cultured diction in which the thought is conveyed as for the manner in which they were written. Miss Theobald tells us that she has taken up a pen with the intention of writing something. Her hand has then spontaneously chosen and written a title while she waited wondering what would be said on the subject. One essay, "Concerning Will Power," came all at once and quite spontaneously. With another, on "Courage," she could not, though absorbed by the idea, make a start till she read up the word in an etymological dictionary, when her hand at once began writing. With regard to the long essay which gives its name to the book, and which deals with the blending of Science, Art, and Religion—to each of which a separate chapter is devoted—the author says:—

When the pressure was not strong and the power flagged, I would continue writing on my own account until I chanced to set down something with which my hand did not agree; then a flourish of the pen would cancel the intending word or phrases, and I would find the subject being turned and twisted round into quite another track than the one I had started on and intended to pursue.

At the same time, Miss Theobald clearly does not mean it to be supposed that her writing is simply automatic. It is the expression of ideas which have come to her as the result of concentration and meditation, the form of meditation adopted being chanting, as the deep connection between sound and idea has always, she tells us, been a subject of peculiar interest to her (this will occasion no surprise to those of our readers who are acquainted with her great gifts as a musician).

* * * *

Taking Science, Art, and Religion as three great divisions of human nature, three modes of human mind, Miss Theobald believes that it will be found that in the past Religion has held the greatest sway, that Science holds it in the present, and that the future will be the age of Art. In her chapter on Science she has the following caustic reflections:—

Science at the present day is plunging us deeper and deeper into materialism—and by materialism I mean love of material things, interest in material things. It has invented endless toys for man, till we are no more content to sit still and create our own primitive playthings; we must ever be up and moving and trying some new and wondrous invention. It had discovered endless diseases in man—diseases which probably never existed till science, with its multitudinous appliances, had overworked us in body and brain. It is discovering still more wondrous and horrible remedies for these illnesses—illnesses which never need arise. All this I should like to see cast aside. It may have done good and achieved valuable results, but let us call it the technique of science, not science; just as one speaks of technique in art. It is not the real thing, it is only the means to an end. Let us not become so wonder-struck at the technique that we lose sight of the soul or purpose of science. . .

What is the true goal of science? I would say, to prove the facts of religion; to invent implements or instruments for art, which will enable the soul of man to come forth further into manifestation and reveal more of its innate beauty. I believe Religion, Science, and Art must work together in order to bring about the highest attainments possible to man, and so I trust that the future of science will be consecrated to the service of these its other two companions, not merely to vainglorious display of its own powers.

After a close study of the Ancient Egyptian "Book of the Dead," Mr. M. W. Blockden (a gentleman who was long associated with the Archeological Survey Egyptian Exploration Fund) came to the conclusion that certain parts were transcriptions of fragments of initiatory ceremonial for the benefit of the living rather than priestly practices for the dead. One ritual in particular, which he regards as "in all probability the final gateway into that degree of initiation where the traditional esoteric wisdom of Egypt was taught and its methods practised by the initiate," was, he found, the source of so many chapters and allusions as to permit of its restoration to something like its original form. This work he accordingly undertook, and we have the result in a book entitled "Ritual of the Mystery of the Judgment of the Soul," published by Bernard Quaritch, Grafton-street, W., at 5s. net, for the Societas Rosicruciana in Anglia. The work, which should appeal to every student of Egyptology and of Freemasonry, has an added feature of interest in the coloured frontispiece, which has been reproduced from a papyrus in the British Museum, and represents the "Psychostasia," or weighing of the conscience.

SIR WILLIAM CROOKES AND KING ALBERT'S BOOK.

Amongst the tributes to the King of the Belgians in "King Albert's Book," the following is the contribution of Sir William Crookes:—

To express my feelings I would go to the Bible or to Shakespeare for an apt quotation, and I do not think the following words from Isaiah (chapter xiv.) can be improved on as a prophetic statement of the depth of the modern catastrophe and of prospective comfort to the afflicted ruler:—

"In the day that the Lord shall give thee rest from thy sorrow and from thy trouble, and from the hard bondage wherein thou wast made to serve, thou shalt take up this parable against the King of Babylon, and say, How hath the oppressor ceased! the golden exactress ceased! The Lord hath broken the staff of the wicked and the sceptre of the rulers. He who smote the peoples in wrath with a continual stroke, he that ruleth the nations in anger is persecuted, and none hindereth."

WAS IT "WROUGHT BY PRAYER"?

From the Rev. G. Vale Owen, Vicar of Orford, we have received a copy of his Parish Magazine which contains the following interesting Note:—

One whose name is on our Prayer List is a marine in the newly-formed Naval Brigade, in charge of Commander Samson, the intrepid officer on whose head the Kaiser is reported to have placed a reward of £1,000. Our friend was in the Antwerp expedition, and one of the last to leave the city on the entry of the Germans. He and his companion, who was driving the motor-car, were in the neighbourhood of Bruges when a shell burst near them and shattered his right legging, but left his leg unharmed. "My word, A—," exclaimed the driver, "that was a close shave for you. Somebody must be praying for you, somewhere, anyway." Our fortunate marine made some jocular remark, and the incident passed. Two days afterwards he received a letter from me enclosing a picture of Orford Church, on which was written his name, regiment, &c., and the words: "Prayer is offered in this Church for the King and his Forces on sea and land (and for yourself by name) at 7.30 a.m., 5 p.m., daily; 8 a.m., 10.30 a.m., 2.30 p.m., 6.30 p.m., Sundays. Send up a few words of prayer (at one of these hours if possible) that the prayers offered for you in Orford Church may be strengthened by your own." He says that this struck him with something like amazement. He began to think hard, and his opinion of the efficacy of prayer underwent a change which will alter his outlook permanently.

LONDON SPIRITUALIST ALLIANCE.

Meetings of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING, JANUARY 14TH,

WHEN AN ADDRESS WILL BE GIVEN BY

MR. W. WALKER

(Ex-President of the Buxton Photographic Society)

ON

"THE PUZZLE OF SPIRIT PHOTOGRAPHY"

(WITH LANTERN ILLUSTRATIONS).

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate. Other friends desiring to attend can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

Meetings will also be held in the Salon on the following Thursday evenings:—

1915.

Jan. 28.—Miss Lind-af-Hageby on "Psychic Science in Relation to the War."

Feb. 11.—Count Miyatovich (subject to be announced later).

Feb. 25.—Rev. John Hunter, D.D., on "Miracles, Ancient and Modern."

March 18.—Mr. Angus McArthur on "The Problem of the Resurrection: a Psychic Solution."

April 8.—Mr. L. V. H. Witley on "George Fox: Psychic Mystic and Friend."

April 22.—Rev. J. Tyssul Davis, B.A., on "Mockers, Doubters and Believers."

May 6.—Captain George L. Ranking, B.A. (Cantab.), M.R.C.S. L.R.C.P. (Lond.), on "The War: My Psychic Experiences." (Captain Ranking is now on active service in France with the Royal Army Medical Corps.)

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, January 5th, Mrs. de Beaurepaire will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour. Fee, 1s. each to Associates; Members free; for friends introduced by them, 2s. each.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Wednesday afternoons, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Wednesday next, January 6th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Admission, 1s.; Members and Associates free. MEMBERS have the privilege of introducing one friend to this meeting without payment. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

PSYCHIC CLASS.—On Thursday next, January 7th, at 5 p.m. Lecture on Astrology, by Mr. J. Henry Van Stone (for subject see below).

SPIRIT HEALING.—On Monday and Friday afternoons, Mr. Percy R. Street, the healing medium, will attend at the rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., from 3.40 to 5.20, for diagnosis by a spirit control and magnetic healing. For Members of the Alliance only. Reduced fees as usual. Appointments to be made.

Subjects of Lectures at the Psychic Class:—

Thursday, Jan. 7th.—Introduction. Symbolism of Astrology.
 " " 14th.—The Sun, Moon and Planets.
 " " 21st.—The Zodiac: Its Divisions and Triplicities.
 " " 28th.—The Houses of the Horoscope.
 " Feb. 4th.—The Planetary Aspects and Qualities.
 " " 11th.—The Casting of the Horoscope.
 " " 18th.—The Judgment of the Horoscope.
 " " 25th.—Astrological Affinities.

NOTES FROM ABROAD: WAR PROPHECIES.

A BUDGET OF SIGNS AND OMENS.

The "Psychic Magazine"—the first French psychic paper which has reached us after a long interval—is entirely devoted to the present European war. It contains a collection of ancient and modern prophecies, horoscopes, clairvoyant predictions, &c., one and all foretelling the present conflict and its probable issues. An account of some of these prophecies has already appeared in *LIGHT*, such as the prophecy of the monk Johannes and those of Mayence and Lehnin.

As regards the controversy about the Mayence prophecy, whether that prophecy originated with the Curé d'Ars or was derived from some other source, the editor of the "Psychic Magazine" solves the question by quoting the text of two separate predictions—the Mayence prophecy, first published in 1854, and one by the Curé d'Ars.

THE PROPHECY OF THE CURÉ D'ARS.

The full text of this reads as follows: "The enemies will not go away altogether; they will come back and destroy everything in their passage. They will not be resisted, but allowed to advance; after that their transports will be cut off and they will suffer great losses. They will retire towards their own country, they will be pursued, and scarcely any will escape. Then, not only everything they have seized but considerably more will be taken from them."

The Curé communicated this particular prophecy to a Brother, who on April 3rd, 1871, deposited it in the archives of his community. In the following year the Abbé Curicque obtained an authentic copy of it which he published in the fifth edition of his "Prophetic Voices."

PROPHECY OF BROTHER JOHANNES.

Concerning this prophecy M. Péladan declares:—

I have found the translation of this prophecy amongst other items of the same kind belonging to my father, who died in 1890. Towards the end of his life my father, Adrien Péladan, gave up legitimist polemics, and devoted himself to the study of prophecies, ecstasies and visions. This particular prophecy about the Antichrist he had obtained from a Premonstratensian monk of St. Michel de Frigolet near Tarascon, who had received it from the Abbé Donat, a learned priest who died at an advanced age at Beaucaire. I have given but a part of the prediction, which covers the period from the sixteenth to the twentieth century. The present events reminded me of this astonishing prognostication, and when passing through Paris I fetched it to take it with me to Angers. There the tapestries of the Apocalypse attracted my attention at once and tempted me to publish the prophecy. I have only somewhat condensed the original text, but I have suppressed everything concerning the great monarch (an offspring of the fleurs de Lys) who, according to the prediction, will finally bring about victory. At a time when France and humanity work out their destiny, it seemed to me impious to furnish one party with a pledge, however phantasmagorical it may appear. I regret not to have omitted the prediction about the Pope. For the rest the public knows now as much as I myself about the history of the said prophecy.

THE PROPHECY SOLOGNOTE.

This anonymous prophecy, dating from 1793, is very brief; it foretells that when men will fly like birds six great kings will fight against each other. Every man will take part in the conflict, the women will gather in the harvest. They will begin the vintage and the men will finish it.

HOROSCOPE PUBLISHED BY THE ASTROLOGICAL SOCIETY AT THE HAGUE.

The war will bring about the fall of the Emperor as well as of the German Empire.

King George of England and his nation will be favoured by Heaven during this historic period.

France will, at first, experience some great reverses, but at the end she will be victorious.

Italy will, at the finish, be mixed up in this conflict; she cannot remain neutral.

The Emperor of Russia is under varied influences. If the war lasts some time it is probable that the Russians will suffer great losses through the Germans.

The Austrian army will be entirely annihilated, and the days of the Emperor are numbered.

Holland, which hitherto has been able to remain neutral, will, if the war continues, take part in it, probably in the beginning of 1915, but this participation will be of short duration; peace will be maintained with honour by this country.

At the end Great Britain will triumph in her fight against militarism, and Germany will be beaten. The humiliation of Germany may cause the death or the fall of the Emperor.

The above account appeared on September 6th in "Vrige Socialist."

HOROSCOPE BY DR. FRANK ALLEN.

Dr. Frank Allen, president of the American Astrological Society, concludes, after casting the horoscope of the German Emperor, that the Hohenzollern dynasty is doomed to perish and that the month of December will be most critical for the Kaiser. In astrological language he has entered the house of Dolours. He will provoke a rebellion against himself. His worst dates are from October 7th to 13th, from October 31st to November 3rd, and from November 10th to 23rd, but the culminating point will be reached between December 8th and 31st.

THE HANDS OF THE KAISER AND THE CROWN PRINCE.

In an interview with M. Paul Lagardère, one of the chief editors of "Le Petit Parisien," Madame de Thèbes related the following interesting incident:—

"About ten years ago a distinguished German lady brought to me the cast of a right hand, telling me that it was taken from the hand of a high personage. The head line of this hand was very clear, and showed rare intelligence, but also a diseased imagination and incomparable pride. The line descended towards the mount of the moon—evident sign of madness."

"Having told as much to my visitor, she showed me two photographs of William II., informing me at the same time that the cast I had been examining was that of the German Emperor's hand. For obvious reasons she could not let me have a cast of the left hand, as it would be too easily recognisable."

Mme. de Thèbes has also examined photographs of the Crown Prince, as well as imprints of his hands, and she asserts that both bear undoubted signs of a violent death. His hour of birth places the Prince under fatal influences. William II., Mme. de Thèbes prophesies, will die in madness and physical decline. His son will be assassinated, and their deaths will mark the end of the Hohenzollern dynasty.

THE HANDWRITING OF WILLIAM II.

In a long article Mme. Barclay gives the result of an interesting study which she has made of the signature of the Kaiser both as ruler and as private individual. In conclusion she remarks that the Kaiser is apparently sincere in his mysticism, and if he speaks of the Deity in and out of season it is in consequence of his imaginative conception which has led him to believe himself an envoy of God, whom he is destined to represent here on earth. His inordinate pride does not allow him to see the ridiculous side of it.

THE LADY WITH THE BROOM.

"Le Petit Parisien" of November 23rd publishes an account of a recent apparition of the "Lady with the Broom," which, according to popular belief, shows itself in the Berlin Palace whenever a grave event threatens the House of Hohenzollern. Tradition maintains that this apparition was seen for the first time in the sixteenth century, during the reign of the Elector Sigismund, a few days before his sudden death. It showed itself also shortly before the Emperor Frederic passed away.

The phantom is attired in white veillings and, singularly enough, carries a broom. As it glides along one can distinctly hear the noise of sweeping.

The story goes that when the apparition was seen during the reign of King Frederic I., some soldiers on guard pursued it, but in vain. It vanished, but not before it had touched with the broom one of the soldiers, who immediately fell dead. A few moments later the King was seized with a mysterious illness, to which he shortly afterwards succumbed.

F. D.

BERGSON ON BRUTE FORCE AND SPIRITUAL POWER.

In his address as President of the French Academy of Moral and Political Science, M. Henri Bergson brought out in his own vivid way the issues involved in the present war. Some of his statements coincide closely with the reasoning of various writers on the subject in *LIGHT* :—

A day came when Germany had to choose between natural unity from within and ready-made mechanism. A man was there incarnating Prussian methods—a genius, if you will, but an evil genius. He said, "We will force upon Germany, with Prussian centralisation and discipline, all our ambitions and appetites. I will make Germany sign a compact like that between Faust and Mephistopheles." And he did so. Bismarck's wish was that Germany should feel herself in perpetual danger of war. It was the old story over again of Frankenstein's monster.

Prussia, said M. Bergson, was predestined to make a terrible experiment and to try to answer two questions: "What would a society be which obeyed automatically orders mechanically transmitted, which would regulate by them its science and its conscience, and which would lose both its sense of justice and its notion of truth?" and "What would humanity be if brute force took the place of moral force?"

Dealing with the great illusion of the German nation M. Bergson said :—

When Germany's ambitions reached the point at which she aimed at the domination of the world no scruples could hold her back. Having arrived at such material prosperity as she had never known and never dreamed of, Germany said to herself :—

"If Force has wrought this miracle and given me glory and riches, then Force must contain within itself some mysterious or divine virtue; yes, brute Force, with its following of deceptions and lies, when it comes with so much impetus that it aspires to the conquest of the world, must surely come straight from heaven and manifest the will of God on earth! And the people who receive this impetus must be the chosen people, a race of supermen beside which all other races are slaves."

That was how the false idea assumed the appearance of truth—it seemed to be confirmed by experience.

Assuming the rôle of a philosopher of fifty years ahead, M. Bergson continued :—

Every new machine was a new limb for man, an artificial organ which was, as it were, an extension of his natural organs—his body became thus suddenly and prodigiously bigger, while his soul had not grown quickly enough to fill this new body with spiritual life. There arose in the nineteenth century, moral, social, and international problems which most nations endeavoured to resolve by striving for more liberty, more brotherhood, and more justice than had yet been seen in the world.

While humanity was attempting the great work of spiritualising machinery, baser powers' infernal influences were making the converse experiment. *Instead of spiritualising matter, they were attempting to materialise the spirit.* For such an experiment there was a predestined people. Prussia had been militarised by its kings. Germany had been militarised by Prussia. A powerful nation was there mechanically driven. Administrative and military mechanism awaited merely the apparition of industrial mechanism to combine with it. The combination once made, a formidable machine arose. It had but to be set in motion to bring all other peoples into the power of its grinding wheels.

"Such," said M. Bergson, "would be the significance of the war declared by Germany in the eyes of his philosophic observer of half a century hence. But," he added, "a cruel surprise awaited the machine."

Suddenly, moral forces revealed themselves as creative of material force. The ideal of force was triumphantly met by the force of the ideal. The heroic conception of honour formed by a little people enabled it to stand out against a powerful empire. At the cry of outraged justice from the soil of a country which had hitherto relied on its fleet arose one million, two millions of armed men. Greater miracle still! A nation believed to be mortally divided became indissolubly brothers.

From that moment the issue of the struggle was no longer doubtful. On one side was the machine without self-recuperative vigour; on the other was life and the creative power which is at every instant renewed. On one side was that which wears

away; on the other that which is immortal. For long the machine resisted. Then, suddenly, it broke. Destiny had willed that all the powers of death should be arrayed against life in this supreme combat. Death was vanquished, humanity saved, and, rejoicing in their desolation, the nation raised from the depths of their mourning the hymn of deliverance.

THE MILLENNIUM, THE CHURCH AND THE WOMAN'S MOVEMENT.

"The Latter Days," by I. E. Taylor (cloth, 2s. 6d. net; H. R. Allenson, Ltd., Racquet-court, Fleet-street, E.C.), shows a very close study both of Biblical prophecies and of the signs of the age. Whether the reader is able or not to accept the author's deductions, there can be no question of the fearlessness with which they are set forth. It is certainly remarkable in the light of the present awful struggle on the Continent that we should find in a book which we are told was really written two years ago allusion to a declaration of certain Bible students that the "fulness" of the Gentiles, referred to by St. Paul "is due to be rapidly coming in from the year 1915 to 1920, when the millennial kingdom will be fully established on earth and recognised by the world." The author feels that even the most thoughtless and sceptical must now admit that the Biblical warnings—of universal warfare, followed by pestilence and famine—which her book emphasises, are no myths. She declares that to students of true spiritual lore the discussion in a London newspaper a year ago on so-called Paganism seemed like the babbling of infants: they knew that the decadence of power of the Christian Church was prophesied to take place in this age and at this time. The Church "is incapable of freeing the people from their 'Paganism,' because orthodox Christianity has no esoteric foundation known to those who profess it; the successors of the Apostles never having recorded the secret doctrine of Jesus, and the 'mysteries of the kingdom of heaven' which it was given to them alone to know having been . . . suppressed." And now, it appears, the time is close at hand when the orthodox Church "must resign her keys of office to the prophets who, according to the Divine Calendar, are now amongst us to receive them. In the author's view, the greatest and most far-reaching of the signs of the times is that universal uprising of womanhood against material laws and government, which is known as the Suffrage Movement, and this because "the aspect of the divine order of evolution in the physical universe is first feminine (a representing creative spirituality), changes to masculine (a representing materiality) in the mid-ages of physical existence . . . and reverts to the feminine at the end of the age which . . . restores humanity to its original source." It is a divinely instituted fundamental law of Nature "that the aspect of humanity shall at the end of physical evolution be the same as it was in the beginning."

Well, if these things are at the doors we cannot do better than emulate the example of the good old New-England legislator who when a sudden darkness fell over the Senate-House alarming its members and causing some of them to suggest the suspension of the sitting, on the idea that the Day of Judgment had arrived, called for candles, remarking that, if that dread day had really come, it ought to find them doing their duty.

MANIFESTATION.

A figure sat within the chair,
Which was not previously there;
A voice spoke in the darkness then
More subtly than the voice of men.
The message in the ear it spell'd
Was one great secret long withheld;
And while I live, or when I die,
O grave! where is thy mystery?

—From the collected poems of ARTHUR EDWARD WAITE.

It is sometimes the mystery of death that brings one to consciousness of the still greater mystery of life.—KATE DOUGLASS WIGGIN.

A BOOK OF HIDDEN MYSTERY.

That extraordinary book, "Comte de Gabalis," by the Abbé N. de Montfaucon de Villars, originally published in Paris in 1670, has been newly rendered into English and issued by Messrs. Rider and Son (cloth, 7s. 6d.), with illustrations and a very extensive commentary. Indeed, much more than half the volume consists of commentary and annotations—in our view far more interesting and valuable than the original work. On the cover and just within is printed the following warning:—

This book is for the student who seeks to illuminate his intelligence by the torch of his own divinity. Let him whose quest is the gratification of a selfish intellectualism beware its pages, for this is a book of hidden mystery and power. Therefore let the mind be pure that it may invite the approach of the Pilgrim Soul and come into a new realisation of God's Omnipotence and Justice.

So we find, early in the book, the learned Comte de Gabalis explaining to his disciple, the author (the eloquent Abbé whose pleasure-loving spirit is alluded to in the Preface), that if he would be enrolled among the children of the philosophers he must renounce all sensual relationship with women. This reads like a counsel of chastity till the Comte proceeds to give his reason for it, which is that when the Abbé has been enrolled and has had his eyes strengthened by the use of a very holy medicine he will discover that the elements are inhabited by most perfect beings—nymphs, sylphs, salamanders and gnomes. Though possessing charms of intellect and character, together with fadeless beauty, these beings (a fact which hardly helps us to realise the Divine justice!) are not gifted with immortality and can only obtain that gift by union with human partners. Consequently the philosophers resolved to renounce women altogether and apply themselves solely to the immortalisation of the nymphs and sylphids, an end which the latter naturally seek by all manner of "innocent intrigues." On the Abbé making some kind of protest, the Comte quite quashes the idea that any kind of self-denial is involved by reminding him that "instead of women whose feeble allurements fade in a few days and are succeeded by horrible wrinkles"—the genial nobleman is frank to the verge of brutality—"the sages possess beauties who never grow old." Besides, the children born of such unions are far superior to the children of man and woman, who are indeed "children of wrath and malediction." The Comte assures his friend that it was never the will of the Lord that men and women should have children in the way they do. This was the sin of Adam and Eve, symbolised by the eating of the forbidden fruit. Had they obeyed God and had intercourse only with nymphs, gnomids, sylphids and salamanders, "there would have been none but heroes born and the universe would have been peopled with marvellous men filled with strength and wisdom," instead of with the present imperfect race.

But perhaps we are making a mistake in taking the Comte's teaching literally. We may be missing the "hidden mystery and power." Or perhaps the whole book, with its assumption of genial frankness, is merely a clever but rather too deeply concealed satire on a certain odious type of character which finds it convenient to conceal the coldest selfishness and infidelity beneath the mask of superior virtue.

Whatever its intention "Comte de Gabalis" leaves an unpleasant taste in the mouth. If this is Rosicrucian teaching we do not like it.

A VICTIM OF THE WAR.

We have to acknowledge with many thanks the sum of two pounds from Mrs. S. A. Haydock, of Blackpool (per Mr. J. J. Morse, Editor of the "Two Worlds"), for the benefit of M. Jules G. M. van Geebergen, editor of the "Revue Spirite Belge," to whose sad case we drew attention in LIGHT of the 12th ult. M. van Geebergen wrote to us a few days ago in a more hopeful spirit, having received offers of service from friends interested in his case.

It is well to hesitate before thanking God that we have not the troubles of other people, and ask ourselves first whether we are bearing our fair share. We may be selfish in our thanksgivings as well as in our prayers.

THE DIVINING ROD.

(FROM "LIGHT" OF JANUARY 3RD, 1885.)

Dr. Ashburner, in further exemplification of the relation between the odic effluence from human hands, demonstrated by the experiments of Reichenbach, and that from branches of trees, relates the following instructive cases:—

My patient, Mrs. G., has a maid, Harriet P., who is highly sensitive, easily succumbing to the mesmeric force. I found her a good subject for experiments with the hazel and whitethorn. On a stick of either being presented to her, she took hold of it with avidity, and in less than a minute passed into the mesmeric sleep, denoting that the effluence from the stick had induced a tonic state of the nervous system and even a spasmodic state of the muscles, rendering it difficult to loosen the stick from her grasp.

The hazel and whitethorn induced the same phenomena in other patients; in two of them a stick of either being held towards them, with the end upwards which is upwards in growing, it exerted such a force upon them that they seized it with both hands. One of them would run after it, and, getting hold of it, would appear supremely satisfied, soon passing into the tonic state of sleep; but if it were turned before she reached it, tapering end downwards, it exerted a repellent force, and she made gestures of repugnance.

If while one of these sticks was being held by any of these patients, the upgrowing end upwards, a piece of gold or the pointed end of a rock crystal were applied to it, the stick would be hastily dropped, with the exclamation that it was hot. A male patient, who had been several times put into the mesmeric sleep by passes, on holding successively pieces of these sticks, felt with each a tendency to sleep and a sensation of heat.

Another patient, Susan L., highly sensitive while in the sleep-waking state, exclaimed that she saw "a shower of fine little sparks" come from a piece of hazel which happened to be in my hand. When I quietly changed the stick for another of fir or ash, she saw nothing, but again the "little sparks" when I resumed my hold of the hazel or whitethorn. Her perceptions in this experiment were always the same, and they were tested in various ways. Eight other sensitives were separately tested as to their susceptibility to the effluence from different kinds of wood, and each gave corroborative results. Numerous others, with lower degrees of sensitiveness, gave different results; with some, indeed, they were inappreciable.

The sensitiveness of Mrs. G.'s maid, Harriet P., was put to very practical use. In a letter to a friend now lying before me, Mrs. G. writes from her place in the country: "July 9th, 1845.—We have made a curious experiment here with Harriet P. My husband, the water here being very indifferent, has had wells dug time after time, in the hope of finding better; but none being productive, he finally said he would make no further trials. I suggested one with the divining rod, as they do in Devonshire. He did not object, and Harriet was willing to hold the rod. So we provided ourselves with one of hazel, and, accompanied by two friends staying here, we went to what seemed to me a likely field. Upon my putting the rod into Harriet's hand, she went into the sleep, and then held it with both hands so tightly that I, in order to release her grasp, applied my gold chain to it, as I saw Dr. A. do; then she held it with one hand, and, taking her own way, walked about slowly, until she stopped suddenly, as if shot. The rod then turned slowly round, twisting her hand backwards, and she exclaimed, 'Here's water! Don't speak; let me look!' She sank upon the grass as if giddy, again grasping the stick with both hands. Having marked the spot, after a little I woke her."

Mrs. G. goes on to write that in the evening she mesmerised Harriet into the sleep. On referring to the morning's work, Harriet remembered everything, and said that the water seemed about a yard beneath the surface. On subsequently digging to that depth, water rose, and Mr. G. had a well sunk there which furnishes a good supply of excellent water.

From an article by J. DIXON, L.R.C.P. (Edinburgh).

THE SOUL OF UNITY.—We jog along in times of peace careless of thought, looking neither this way nor that, unless our doing so contribute in some way to selfish whim or desire. But when the bugle calls us to arms life suffers a change in more senses than one. The spirit of battle is not to be contemplated without misgivings and awe; but let not our misgivings lead us into misjudgment nor our very just awe into craven fear. Behind the terror of onslaught and the clash of hatred and revenge is the undying soul of unity which makes for godliness when men are most like devils. That is the paradox of war.—HOLBROOK JACKSON.

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THE TRUTH ABOUT MEDIUMSHIP.

An editorial article in the December issue of the Journal of the American Society for Psychical Research appeals to us as being specially, although undesignedly, appropriate to the recent controversy between Sir Oliver Lodge and Sir H. Bryan Donkin arising out of the former scientist's famous address at the Browning Hall. Before dealing with the article it may be well to mention, for the benefit of the uninformed, that it was written by Dr. James H. Hyslop, a scientist who has given many years of study to the problems of mediumship and whose opinions therefore are infinitely more valuable than those of persons, however eminent, who pronounce on the subject with only the merest smattering of knowledge concerning it.

Dr. Hyslop takes as his text an article in a New York magazine based upon an attack upon Psychical Research which appeared in the "Daily Chronicle" some time ago. This attack (arising out of the experiments and report of Baron von Schrenck-Notzing) was founded upon a consideration of

the effects, moral and physical, which attend the evocation of these [psychic] phenomena and of the permanent undermining of health and character and well-being which result from them, and of the terrible disorders which the disclosures emanating from this source are apt to produce in the social and family life.

And the assailant added the accusation that the scientists who investigate the phenomena concealed these matters from the public.

We took no great notice of the charges at the time of their first appearance, for so far from being perturbed by them we were disposed to congratulate ourselves that the enemy was evidently fighting in the last ditch. From ignoring the subject, it had passed to deriding it, from thence to denial, and then by a natural transition to admitting the facts, but setting up a pitiful whine about the dangers of investigating them. Possibly the London newspaper which gave currency to the charges was conscious of their weakness, since it showed a curious indisposition to publish any replies.

Dr. Hyslop, however, noting that the attack was reproduced with comments in an important journal in his own country, has dealt with them in his own efficient way. He writes:—

Now it is to be admitted frankly that there are some cases of mediumship, or supposed mediumship, that manifest very unpleasant appearances and which many people would interpret as injurious to health, physical and moral. But the physician and psychiatrist know perfectly well that whatever disintegration of health and character is present occurred before these manifestations and not because of them. Besides, it is not true that any such phenomena as were manifested by the case of

Baron von Schrenck-Notzing are general. They are very rare in mediumship. They are constant enough in hysteria, and it was the duty of the Baron to have investigated the case from that point of view, and not to have run after physical miracles which were less important, even if they occurred, than a study of the mental conditions of the medium concerned. It is the fault of the psychical researchers themselves if their cases show disintegration of any kind. They are seeking marvels all the time instead of perfectly normal phenomena, and consequently they concentrate attention on abnormal cases which are rare instead of the frequent cases which are as normal as most people.

Here we have views made authoritative by the character and standing of their writer—a conclusive reply to an anonymous scribe, the motive of whose attack was clearly discernible to those who could read between the lines of it. Dr. Hyslop shows that his charges do not apply to several of the most famous mediums or even to many hundreds of others to whom a public on the hunt for sensation pays no attention, and to whom the scientific investigator unfortunately is also indifferent. Scientific men (with a very few brilliant exceptions) are not observing and recording certain phenomena in these inconspicuous fields, but, as Dr. Hyslop remarks, this is not because they have anything to conceal. It is really because they will not adopt the Spiritistic hypothesis and see how far it covers the facts.

If men actually admitted the Spiritistic theory to be true, not that it explained every fact that comes along, but that it actually explains a certain group of them, they would be prepared to study certain aspects of their rare and hysterical cases with better intelligence.

Dr. Hyslop proceeds to point out that in those cases of mediumship associated with morbid and repellent conditions it is unscientific and not scientific investigation which is at fault. The need is for experimenters acquainted with psychology and ready to admit the possibility of Spiritistic influence causing symptoms which simulate all kinds of mental and physical disturbances. Even so, it is to be remembered that mediumship generally is not marked by these features. Dr. Hyslop, indeed, affirms that he has never found good mediumship associated with abnormal mental and physical conditions. The whole of his experience tends the other way, i.e., that mediumship is more frequently associated with normal people, normal so far as health and ordinary action are concerned. Mediumship, like everything else, may be abused. But that is not a reason for condemning it, but only for teaching its true uses. It is a fact in Nature—a little matter which its critics appear to overlook—and natural powers, while demanding wise direction, are not to be suppressed.

LINKED WITH THE PAST.

The latest fashion, whether of customs or of thoughts, if we look a second time, reveals itself as an old acquaintance. A modern acquaintance with the Greek Fathers would enable you to reproduce from them almost every modern Church heresy. Our Christmas customs, Yule logs, holly, feasting, singings, mummings, go back thousands of years before A.D. 1. Newman, in his essay on "Development," showed how nearly every Catholic custom and ceremony had its counterpart in pagan times. The stream of tradition as it rolls along leaves its deposit deep on the souls of men. Where everything in the way of ideas seems to have been revolutionised, down beneath, in the realm of feeling, the old has left its mark. Its action is well represented by the remark attributed to Fontenelle: "I do not believe in ghosts, but I am afraid of them." We can never get rid of the past if we want to. Our ancestors live in us and work in us, most of all when we least realise the fact.

J. B.

WISDOM is like electricity. There is no permanently wise man, but men capable of wisdom who, being put into certain company or other favourable conditions, become wise for a short time, as glasses rubbed acquire electric power for a while.—EMERSON.

WITCHCRAFT.

By MRS. ST. HILL

(President of the Chirological Society).

An Address delivered to the Members, Associates and friends of the London Spiritualist Alliance on Thursday evening, December 17th, 1914, at the Royal Society of British Artists, Mr. Henry Withall, acting President, in the chair.

In opening the meeting THE CHAIRMAN remarked that we were living in troublous times. Everyone was feeling, more or less, the strain in slackening business and diminished dividends, and naturally as treasurer of the Alliance he was looking forward to next year with some anxiety. He had received several intimations of intention to withdraw from the Society, and when, addressing one of their meetings a short time ago, he asked the Associates, if they could manage it, to become Members, he did not know how many would respond. Up to the present eight or ten had done so and he hoped that number would be increased to a hundred. It would not do to let the Society go down. They were not a wealthy Society and depended almost entirely upon their subscriptions. He would ask all those who thought that they must retrench in this direction to think again how necessary it was to support the Alliance, and continue their support. After all, the Alliance gave a good deal for the money—amongst other privileges, admission to several séances, lectures and social meetings each week. It could not be complained that the prices charged were exorbitant. He hoped his hearers would recollect that upon them depended the welfare of the Society. If they gave it their support it would go on. They had been *privileged* to become Spiritualists. He had come across several friends, members of the Alliance, who had lost those who were very dear to them at the front, and bore the loss with fortitude, and who said they never could have done so if they had not been Spiritualists. His hearers must, therefore, see that in spreading the views of the Society they did good, and they would accordingly recognise that there was a certain amount of responsibility resting upon them. He had been told that if the Alliance was not supported it must reduce its privileges. They were not intending to do that—they were, on the contrary, going to increase them. During January and February on eight Thursdays they would have lectures, from a gentleman of great ability, on Astrology—a subject which he believed exercised for many persons a kind of fascination.

The serious student of Spiritualism would not be content in reading about present-day phenomena, but would want to know something about the Spiritualism of ancient times. If there was one book containing more information than any other on the subject, that book was the Bible. Spiritualistic phenomena, if not the foundation of religion, was certainly the handmaid, and so we found in Bible records that the priesthood endeavoured to monopolise mediumship—just as the medical profession to-day thought that hypnotism ought to be entirely under their control. The result was that there was constant friction between the mediums inside the Church and those outside—the latter getting the name of witches—that is, persons in league with the devil. That friction had been continued down to the present time. Their lecturer had made a name as a student of chirology and that was connected, more or less, with Spiritualism.

MRS. ST. HILL, in commencing her address, said: I have chosen the subject of witchcraft for three reasons—first, because the subject I have made my own (chirology) is, perhaps, rather outside the interests and objects of this Alliance; second, because it seems to me that the subject of witchcraft is one which may lead to discussion amongst you; third, because I have myself had some very extraordinary experiences of cases of witchcraft in modern times. And there is a fourth reason—that I firmly believe in its existence, both in ancient times and to-day.

Proceeding, Mrs. St. Hill said there were two ways of looking at the subject—the ancient way and the modern way. The ancient way was to regard it as a means of coming into contact with the devil, and surrendering to him one's immortal soul, receiving in exchange power to rule the elements, to rule health, to change one's shape, to transport oneself, by magical means,

from place to place, together with the services of a familiar spirit, and generally the means of all material good. Moreover, one received what some esteemed the greatest of all privileges—the power to wreak vengeance on enemies. We might think it a poor bargain, but in those days when people suffered much persecution, the opportunity of possessing this last-mentioned power might have been a great temptation. Indeed, it was so now. A friend of hers, Dr. Pierce, received a letter from a lady asking where she could find the devil in order to get her revenge on someone. Mrs. St. Hill thought that the devil in this case would not need to make any bargain.

For the other way of regarding the subject the lecturer asked her hearers to picture to themselves a long chain, the middle part of which could be grasped but of which the two ends were loose and hidden in mist. The links of the chain were influences good and bad, white, black and parti-coloured. At the right end were normal and abnormal powers over mind and thought. At the left, powers over things material—in fact, witchcraft. The first link on the right-hand side was the unconscious influence which we all felt and which made us like or dislike people, and connect them in our minds with pleasant or unpleasant impressions. Then we came to the link of the feeling of sympathy, then the link of intuition, and from these we passed to the gifts of clairvoyance and telepathy. At the material end of the chain we came to hypnotism, the good and evil eye, white and black witchcraft, obsession, magic, passing on to the depths of devil-service and blasphemy.

Now, as we took in these various gifts as they passed through the human mind we saw that it was an enormous subject we had to deal with. The brain of man might be pictured as a series of rooms the doors of which were not open but might be pushed open: the more we pushed open these doors the more treasures we found we could possess. There were dozens of books dealing in some way or other with the subject, but their authors were always apologetic. In recording any unusual fact their tone was, "We say this, but of course it's nonsense. Nobody need believe in it: we write it down as a curiosity." To disbelieve a thing was always regarded as a mark of the superior mind. (Laughter.)

In ancient days witchcraft was practised all through the ages. One could not get to the beginning of it: it disappeared in the mists of time. And always there was the good and evil, the white and black. Religion and witchcraft were always considered inseparable as light and shade. Sometimes religion was the light and witchcraft the shade; but sometimes the positions were reversed and we had a bad religion and a good witchcraft. All the great nations of antiquity regarded witchcraft as a part of their religion. The Greeks went to the oracles, the Romans to the augurs, the Jews to the prophets. If we did not believe in witchcraft in some form we should have to banish the Bible, because it was full of witchcraft.

The religious teachers of the Jews had a witchcraft of their own to which they asked the people to come—at least, we should consider it so. When Saul went to Samuel he was in search of lost donkeys, and he went to the prophet to ask him where those donkeys had gone, and brought with him a fee for letting him know—showing that it was no uncommon thing to take pay for the exercise of what would nowadays be considered a piece of ordinary clairvoyance. In those days such gifts were very much in esteem, and those who practised them lived in Kings' palaces. When we came to Christian times, the Churches objected to the practice of any such gifts except by themselves. No doubt the Churches of old possessed the gifts themselves, but would not allow anybody else to exercise them, and since then the Churches had themselves ceased their exercise. The Pope issued a Bull directing that anybody who exercised such powers should be burned. Joan of Arc was considered a witch and burned as such, and it was by the Church that she was burned. In England it was not only the old and poor and ignorant who were executed for witchcraft, but persons of education and title. Among other persons who suffered death was the Duchess of Gloucester in the reign of Henry VI. Lady Glamis and Philippa Flower were executed for bewitching Lord Ross's gloves. In the reign of James I., Dr. Tian and others were executed. James was especially keen on hunting out and burning witches. The

notorious Matthew Hopkins caused the death of more than eighty people. One law tended greatly to hunting up these unfortunate people—viz., that all the goods belonging to the witch should go to the finder.

In America the Puritans burned a great many people. In France they did not stop short at burning human beings only, but burned animals also. There were many trials of animals for witchcraft. At Basle, in 1404, a cock was executed. It was accused of having laid an egg! Another case was the trial, in 1478, of a sow and her pigs for witchcraft. In 1692 the Americans executed a dog because it had a queer way of staring, and therefore must be the spirit of some evil witch. The whole of this dreadful business ended in 1697, when Chief Justice Holt refused to take verdicts in any more trials for witchcraft. The last witch was drowned in 1751 by a mob.

"But," said Mrs. St. Hill, "there are laws of the same type still in existence, and still occasionally put into action. A gentleman who practises my own science was had up a few years ago for foretelling the future, and tried under an Act of Edward III. against witchcraft. He was convicted, but the trial came to nothing. The Act was so old and unknown that we had to hunt through all the old libraries before we could get a copy."

Continuing, the speaker said that in old times when witches were summoned those who admitted the charge usually pleaded that they were good witches—white witches, not black. The worse they were persecuted the more people were found to carry on the work. Out of their number there were two who stood out as prophets. One was old Mother Demdyke, the other Mother Shipton. The latter lived in the fifteenth century in York. She kept herself always safe because she always knew what was going to happen. Cardinal Wolsey said he would go to York and burn her. She replied that he never would. He started on the journey but arrived after the city gates were shut, and the next morning came a summons from the King ordering his return. The Cardinal's downfall followed, so that he was never able to fulfil his threat. Mother Shipton foretold an immense number of things right up to the present day. Here Mrs. St. Hill quoted the following prophecy of Mother Shipton's, characterising it as "one of the most wonderful prophecies that have ever been written":—

Carriages without horses shall go,
And accidents fill the world with woe.
Through the earth men shall ride,
No horse nor ass be by their side.
In the water iron shall float,
As easy as a wooden boat.
In the air men shall be seen,
In red and blue and black and green.
When the world to an end shall come,
That only is known to God alone.

(To be continued.)

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THE SMALLEST roadside pool has its water from heaven and its gleam from the sun, and can hold the stars in its bosom, as well as the great ocean. Even so the humblest man or woman can live splendidly! That is the royal truth that we need to believe, you and I who have no "mission" and no great sphere to move in. The universe is not quite complete without my work well done. . . . Says Stradivarius in George Eliot's poem:—

"If my hand slack'd
I should rob God—since He is fullest good—
Leaving a blank instead of violins.
He could not make Antonio Stradivari's violins
Without Antonio."

WILLIAM C. GANNETT.

TELEPATHY AND THOUGHT POWER.

By C. E. BENHAM.

A great deal has been published in recent times about the transcendent power of thought. Not that the discovery is new, for the idea is one of the oldest, but it has lately reappeared in a somewhat new guise. It has always been recognised that as words and actions result from thought, thought itself, however unsubstantial it may seem, must after all be a supreme power at the back of all that is done by man. But certain modern teachers infer, perhaps too hastily, that thought, being such a vast power, can, and must, whenever exercised, achieve mighty effects without any intermediate lever of word or act, and some go so far as to declare that by the mere act of thinking, influence can be exercised at a distance, without speech, writing, or any material vehicle for communicating and directing the power. It is compared with wireless telegraphy, and the suggestion is made that in the same way as electric waves are sent radiating through space from the wireless telegraph station to be taken up at the receiving stations, so one human brain may radiate thought impulses to others across some finer ether without any verbal message being necessary.

It is quite conceivable that this may be true, but it is not reasonable to infer that just because thought is a force all these effects must happen whenever anyone thinks. Even if thought is the greatest power in the universe, it would not follow that thinking must necessarily produce outside results. Electricity is a vast force, but the mere discharge of electricity does not necessarily involve the production of effects at a distance. The discharges will only produce electric waves when certain elaborate conditions are provided for—certain apparatus that is essential to radiate the energy. A person who imagines that by sitting down and quietly thinking good thoughts in the silence of his chamber he will necessarily give out radiations that will affect beneficially people at a distance, is like a person who supposes that because he is turning the handle of an electric machine in his study he is agitating the ether with electric waves that must affect the receivers at distant wireless stations. He will fail to affect them at all, not but what the discharges of his machine may be amply powerful enough to do so, but because he has not arranged the intricate conditions necessary for transmission.

But while it is therefore evident that it would be absurd to suppose that everyone who thinks hard enough will necessarily produce a direct effect by radiation on other minds about him, it is not suggested that telepathy is impossible, but that when conditions for telepathic transmission have not been in the least regarded it is just as improbable that telepathy will occur as it is that an electric machine without any conditions for radiation being provided would transmit wireless signals.

The conditions necessary in the case of electricity are known. They are not perhaps quite understood, but they have been ascertained empirically, and it is a matter of common knowledge that wireless telegraphy as at present conducted requires certain definite arrangements, such as an overhead aerial (as in the Marconi system) or two parallel wires separated by a distance not greater than their length (as in the Preece system). Without these arrangements the full amount of energy required, or more, might be available, and yet no results could be expected.

Now, there is no evidence to warrant the assumption that in the normal structure of the brain equivalent conditions for transmitting thought-waves are inherently present. No doubt thought may have abundantly sufficient energy to produce the most astounding effects, but it is useless to expect that these effects will take place unless we know that there are conditions comparable with those that have to be made in order to render electricity capable of radiating its energy in wave form.

As to the greatness of the actual power at our disposal in the province of thought we need be in no doubt, for, as we started by pointing out, all the great achievements of the world have obviously been the outcome of thought, though not without intermediary means of some sort. Probably if we had spiritual sight—sight that would enable us to see the existences of the

spiritual world, just as our eyes enable us to see those of the natural world—we should have direct evidence of the tremendous power of thought. Swedenborg, who claimed to have such inner vision, says that he is reluctant to describe some of the amazing results which he actually saw wrought by the power of thought in the spiritual world, for he says no one would credit him, but he declares that he has seen mountains overturned and armies put to rout by the mere activity of truth in the mind of a single angel.

The difficulty, then, in accepting all that is claimed as possible to be achieved by the power of thought alone, is not that the power itself is insufficient, but rather that we lack knowledge of what conditions are necessary to put it into operation so as to direct it towards accomplishing the proposed results without the usual medium of words or physical actions, and we are naturally disposed to doubt whether all who write so freely as to the possibilities that are at command are themselves better acquainted with those conditions, seeing that they do not trouble to explain them, and seem to ignore them altogether.

Conditions for rendering thought operative by material media—notably speech and writing—are, of course, well known. Here we have material instruments which might be compared with the conducting wires of an electric apparatus. A speech, a book, a letter, a poem, a facial expression, a gesture, may each or any of them be a physical means by which thought power can be conveyed from one mind to another, and, given such conditions, it is well known what tremendous effects may be produced, all traceable back to the power of the original thought that was transmitted by these material means.

And just as the amount of electric force conveyed may seem out of all proportion to the slender wire that conveys it, so the slowness of the material lever is no measure of the enormous thought power it may be the means of transmitting. The merest symptom of a frown on the face of someone we love may transmit an impulse of awful power. The look on a judge's face may enable his meditated sentence of death to flash out to an unhappy prisoner with overwhelming force. The classical nod of Lord Burleigh is of course a piece of facetious hyperbole, but it still remains typical of a great psychological truth. A more wondrous example is to be found in the apparently miraculous way in which the professional thought-reader takes up the unconscious suggestions of anyone who leads him from place to place, and who himself is quite unaware that with his sustained effort to "will" he cannot but suit his muscles to the proposal and give almost imperceptible impulses of a directive character with the hand that touches the "thought-reader."

But when we come to the question of actually transmitting thought with absolutely no material or physical media other than the hypothetical ether—as in genuine telepathy, and in the alleged influence of mind on mind by direct radiation of thought-waves—the conditions necessary for success are much less within general knowledge. And here it is that certain modern teachers, relying a little confusedly on the phenomena of wireless telegraphy—and forgetting the elaborate conditions essential for that work—talk as if no special conditions were necessary, as though all depended upon the mere intensity and concentration of the thinker, and as though it were certain that every brain is by Nature fitted to transmit and receive telepathically without any special preparation. This is a great assumption, and before it can be accepted we have the right to ask for some evidences in demonstration of it. On the other hand, if it were true, why should not telepathy be an everyday incident—an every-moment incident—within the common experience of everyone? We should be conscious of its operation continually, and should need no demonstration to convince us of it.

Instead of this, however, we find that while occasional instances do certainly seem to occur, they are quite the rare exceptions. Men of the highest scientific attainments testify that telepathy does take place under very rare circumstances, especially in races where the common modes of thought communication by language and writing are as yet undeveloped. As these more material modes of communication come into use, the telepathic methods tend to become a lost art, and, except among such primitive races as the Kaffirs, they are almost extinct at

the present day. Traces, however, survive even in the civilised nations, and few people have not at some time or other had some surprising experience that appears to indicate telepathic radiation. Instances of this need not be quoted, but they have frequently been recorded.

In all these cases the fact that the phenomena are so exceptional seems to indicate that it is only when certain appropriate conditions, of a character quite unknown, are incidentally present, that the energy of thought can pass from mind to mind without any sensible material connection. It would seem as if those conditions were instinctively arrived at by primitive people, who in default of our art of writing developed them probably without knowing how. The secret is not now an open one, and it is certain that the mystery of those essential conditions is the problem that must be solved before we are justified in claiming the practical power of thought action at a distance.

For it is always a noteworthy fact that in the cases of occasional telepathy that are reported, whether among primitive or civilised people, neither transmitter nor receiver seems to have any idea as to how the phenomenon occurred. Neither of them can explain what conditions incidentally favoured it on those special occasions. If they could we should be in a fair way towards repeating it at will, and we should be in a position to explain the method by which all that is sometimes claimed for thought-power as an influence that can be directly radiated might be realised.

Those unknown conditions may be a certain attitude of the mind or a particular state of the material brain organ which the mind uses. They may therefore be spiritual conditions or material ones, or perhaps both.

Until they have been identified more exactly the attempt to influence others by a simple process of radiating good thoughts does not seem likely to produce good results. By a constant habit of this sort, it may of course happen from time to time that a coincidence of conditions will happen to occur conspiring towards success, but such occasions must obviously be rare and exceptional and infinitely less reliable than would be the case if we could first establish the mental or other conditions that are required.

But meanwhile, and until this problem has been solved, as it may be if careful attention is given to it, the habitual practice of thinking good and true thoughts, whether or not they ever radiate out beneficially to others, does unquestionably have a beneficial effect on the thinker himself. It is a fact admitted by physiologists that every thought must produce an actual modification in the brain-cells of the thinking organ, and that evil and gross thoughts produce a deteriorating effect on these cells. It follows that thoughts of an opposite character are calculated to produce an inverse effect.

(To be continued.)

ANSWERS TO CORRESPONDENTS.

E. PULLEN, Queensland (Direct Voice).—Mediumship for this particular phenomenon is rare. Doubtless the possibilities of a psychic in this direction would be discovered and announced by the controls. The trumpet is not so important as you appear to consider. Sometimes it is not required at all. Its purpose appears to be simply to concentrate the sound; and we should think there would be no difficulty in having one manufactured. We have never heard of a tradesman keeping them in stock.

F. WILLMER.—We cannot trace the name, but have sent the inquiry to a medical gentleman formerly resident in Switzerland.

MRS. J. PRESTWICK.—We thank you for your letter and the communication enclosed, which you did right to forward.

T. D. MORGAN.—Very pleased to hear from you, and thank you for cutting, which you will see is noticed elsewhere. The case is interesting but, of course, incomplete.

I DIED from the mineral and became a plant;
I died from the plant and reappeared in an animal;
I died from the animal and became a man.
Wherefore, then, should I fear? When did I grow less by dying?

—FROM THE PERSIAN.

ANOTHER PROPHECY.

THE DESTINY OF EUROPE.

The Christmas number of the "Cri de Londres" is noticeable (as the "Pall Mall Gazette" points out) by reason of an article recounting a conversation between M. Péladan and an old French savant, the Abbé Lacuria, "a strange compound of occultism, theology, and science." It took place thirty-three years ago, and is related by M. Péladan.

The Abbé was dying of poverty and old age and infirmity, when the author visited him in Paris, leaving behind him a number of remarkable books, the chief of them being "Harmonies of Being" and a "Commentary on the Apocalypse." He had foretold the death of the author's brother through poison while conducting chemical experiments, and the prophecy came true. But the other prophecy which the Abbé proceeded to unfold was more singular still, and, to complete the surprise, looks like fulfilment in many of its essentials.

The Abbé said that England, the most humane, tenacious, resisting, and inflexible of the races, and in many respects the complement of the French, would complete France without diminishing her, and would become as chivalrous as France was in the Middle Ages. England's destiny would raise her to a marvellous eminence, and in the twentieth century there would be an English Pope, the greatest since Leo X., destined to deliver the Papacy from its domination by Italy. In answer to the scepticism of his hearers, the Abbé said that Shakespeare, the leading genius of the English race, was certainly more Catholic than Lutheran, and French decadence was merely public and not spiritual or individual, for France was still capable of fulfilling God's will. Finally, Poland would renew herself, Turkey would disappear, and the Germans would collapse at a blow. England would benefit France more by treaties than even by battles, and would assume her providential rôle when Germany, at the very height of her success, committed injustice, and paid the penalty.

SIDELIGHTS.

"The Birthday Book of Fate," by Mrs. Cecil Crofts (Rider, 5s.) will make a personal appeal to everyone who has felt the lure of the occult, inasmuch as for every day in the year there is a symbolic description supposed to be applicable to the person born on that day. Moreover, the colour, flower and planet of each month is shown. It is elegantly printed and bound, and well suited for a gift book.

M. Gabriel Delanne, the editor of our Paris contemporary, the "Revue Scientifique et Morale du Spiritisme," asks us to inform our readers that the journal has been compelled to suspend publication during the war, but that it will be resumed at the close of hostilities, account being kept meanwhile of the subscriptions for numbers which have not appeared.

A lady who tells us that she is neither a Spiritualist nor a prophetess writes: "Will you kindly insert in next week's issue of LIGHT the following statement: This terrible war will be at an end on the 5th or 6th of January next, 1915, and peace will be declared." Well, we have inserted it, and await the issue with fear and trembling. Would that it might be true!

"Brotherhood" for December contains a number of interesting features—including a dramatic sketch of an imaginary episode in the war and an article on Hebrew Illumination, both by Dr. W. Winslow Hall. There are also two notable articles by Mr. J. L. Macbeth Bain, viz., "The Peace of God"—in which he expresses his conviction that in the national genius of Great Britain is the germ of the new Humanity—and "Hymn of the Deliverance of Germany," in which from a nation "befooled of the infernal magician," he looks for her awakening and liberation.

Mr. W. J. Farmer raises a question which LIGHT has dealt with many times in the past, i.e., why do not ancient spirits (for example) reveal to us the meaning of old inscriptions and solve for us some of those problems that tease the antiquary? There are several reasons; we content ourselves with two. There is every reason to suppose that ancient spirits do not share this keen interest in a plane of existence which they have long quitted and some of whose affairs to them are relatively trivial. Again, there is also reason to suppose that the progress of the world is wisely regulated, so that we have to solve our own problems without facilities from without. It is clearly not desirable that all mankind should be suddenly convinced of spirit existence by such demonstrations as our correspondent suggests might easily be given.

We learn that as a result of the séances given by Mrs. Harris on the 15th and 18th ult., the funds of the British Hospital for Mental Disorders have benefited to the extent of £17.

At the Memorial Hall, Farringdon-street, on the 17th ult., Major-General Sir Alfred Turner delivered an address on his personal psychic experiences, the Rev. R. J. Campbell occupying the chair. Most of the experiences given on this occasion have already appeared in these columns in the report of Sir Alfred Turner's address to the Alliance on May 7th last.

"A Teetotaler" writes to express her regret (in vehement terms) at Mr. Street's remarks concerning teetotalers in his recent address on "The Facts and Fads of Modern Health-Hunting." If our correspondent will again read the remarks to which she refers, she will see that they were not directed against teetotalers as such, but against teetotal "faddists." Mr. Street distinctly stated that alcohol is a tissue poison of the first order, "which manifests its narcotising and degenerative action chiefly on the nervous system," and he added that "it is, in plain terms, a drug." Mr. Street made his position so clear that there ought to be no room for misapprehension.

Mr. T. D. Morgan, of Winnipeg, Manitoba, Canada, has sent us a copy of a local paper containing an account of a remarkable case of clairvoyance. Last July Mr. C. A. Campbell, a well-known citizen of Winnipeg, who was fond of taking long solitary excursions, started on a canoe trip along the lake. As he did not return his brother went in search, and at last found the canoe upside down, on the shore of one of a group of islands, where it had been cast up by the waves, a fact which suggested that the missing man had been drowned. Later the latter's daughter went with her uncle to consult a clairvoyante. This woman, without knowing who her visitors were, told the girl, after examining her palm, that her father had landed on a particular island, another of the group, which the uncle readily recognised from her description, where, in stumbling over the rocks, he had accidentally discharged his revolver, wounding himself in the ankle. Visits were accordingly paid to this island, and on the spot where the missing man was said to have landed his luncheon box was found, but no trace of his body. The medium declares that after crawling a little distance he fell into one of the water-filled crevices in the island and was drowned, but so far it has been impossible to ascertain whether or not her statement is true. The clairvoyante, who has been remarkably successful in some previous descriptions, states that she studied under "the famous Hindu mystic, Cheiro," in London, when she was twenty-one years old. It was at that time that it was first discovered that she had occult powers.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

Life After Death.

SIR,—I was glad to see that you were able to publish my letter on the above subject, and more especially glad to read your footnote, because the latter opens the way to reasonable discussion. It has two points.

Firstly, you say that my proposition (of the indivisible unity of the Spirit), "while it can conceive of individual existence on a low plane, appears to find it an impossible conception on a higher one." If you will substitute "material" for "low" and "spiritual" for "higher," this is correct; because our material individualities, like those of other animals and of plants, are only the earthly tools with which the Spirit in us is working out the Creation. When these tools—whether human, mammalian, reptilian, &c., or vegetable—are worn out or broken, i.e., when animals or plants of any kind die, the Spirit which used them continues to live and uses newer and better tools. Thus the work of creative evolution proceeds. Although our human self-consciousness enables us, even during our mortal lives, to realise that our motive power is immortal Spirit, we ask too much when, as separate worn-out material tools, we claim to survive our end. That is only one of many reasons why it is impossible reasonably to conceive of the continued existence of mere individuals as separate entities after death.

Secondly, you say: "We hold that the idea of the individuality of the spirit is not at all incompatible with the view of the solidarity of the spiritual life," and you quote Sir Thomas Browne's suggestion that *besides* "particular and divided spirits," there may be "an universal and common spirit to the whole

world." Now, it needs some straight thinking to bring such apparently contradictory conceptions into line. I think that the actual unity of the Spirit—what you call "the solidarity of the spiritual life," and Sir Thomas Browne called "an universal and common spirit to the whole world"—is so conclusively established by facts within human knowledge that I need not waste time in supporting it. The question is whether the other half of the proposition—what you call "the individuality of the spirit," and Sir Thomas Browne calls "particular and divided spirits"—is equally well established. I should have preferred to see you place yourself more frankly in line with Sir Thomas Browne by speaking of "individual spirits," instead of "the individuality of the spirit"; but I suppose I may take it that you intended to state your belief in the existence of the separate "spirits" of all individuals after death? The question is whether we have proofs of this. Let me say here that in past years I made a very serious study of occult phenomena. I was intimate with well-known mediums, and was member of a committee appointed to watch and report upon Mr. Stuart Cumberland's first public exhibition of "thought-reading" at Westminster years ago. More than once in those days the Psychical Research Society asked me for information regarding matters within my knowledge; but I did not give it because, frankly, in occult matters I had found that one must not trust what appears to be one's "knowledge." The possibility of self-deception as well as deception by others always left a loophole of doubt sufficient to prevent me from stating anything as an actual fact merely because it appeared in that light to me. Nevertheless, it is still my definite belief that I have known cases in which living persons have held communication with dead persons; and the question is, How can this be reconciled with my still more definite and assured belief in the unity of the Spirit? I think that the reconciliation can be effected by a proper conception of the nature of the Spirit—i.e., by an adequate realisation of the fact that It is an all-pervading Force. In some human beings the Spirit operates so strongly that they can hold communication with It outside their own bodies; but for the purpose of such communication it appears to be necessary as yet for the spirit to be narrowed down, so to speak, to individual dimensions in order to come into the focus of human comprehension. In most of the phenomena which I have studied, the Spirit has seemed, from our human point of view, to be rather erratic—if I may use the word—in Its choice of the deceased individualities through which communications were made; and this is a trait which has probably struck all observers. I presume that the explanation of these facts—if they are facts—is that in our ignorance we endeavour to approach the Spirit in such a crooked way that It can only meet us by an equally devious path. In other words, I hold that our misconception of the nature of the Spirit is the real reason why our most earnest efforts to communicate with It outside our bodies have as yet such inconclusive results. In persistently endeavouring to communicate with deceased individuals, we are trying to deal with entities which no longer exist as such: although I think there is evidence that we are sometimes able to establish fitful communication with the Spirit even upon these wrong lines. This I attribute to the power of the Spirit, in spite of human weakness and error: and I think that this is the only way in which we can reconcile the phenomena of spirit intercourse with the fact of the unity of the Spirit.

Instead of "the facts and the philosophy of spirit intercourse" being against my contention, I hold that my philosophy is the only one which reconciles the apparent facts. The unity of the Spirit is the only possible explanation of the phenomena of Nature; and if there is any other way of reconciling the phenomena of occultism with our knowledge that the Spirit is all One I should be glad to see it stated.

I notice that in your issue of December 19th Mr. W. Chrimes indulges in some remarks about me which he appears to think sarcastic. It may be true that "Sir Oliver Lodge and many other scientists have investigated and accumulated evidence during thirty years in support of the survival of personality"; but it is also true that before those thirty years began I had "investigated and accumulated evidence" on the same subject under far more favourable conditions than they have had. The first great Spiritualist "boom"—if I may use the word—occurred in the early seventies of the last century, and with the keen enthusiasm of a young man I devoted myself to the study of it, being fortunately in daily family intimacy with one of the most remarkable mediums who has ever lived. This was before the frauds and charlatans who have since exploited Spiritualism had discovered that there was "money in it"; and I have no doubt whatever in my own mind about the genuineness of the results obtained in those days; and I am quite sure, if Mr. W. Chrimes will forgive me for saying so, that the explanation

which I have stated suits Sir Oliver Lodge's facts just as well as it suits my own.—Yours, &c.,

"Warham," Glamorgan-road,
Hampton Wick.

E. KAY ROBINSON.

[We find space for Mr. Kay Robinson's lengthy reply, but we still fail to see how his affirmation of the unity of Spirit—a question we have never disputed—excludes the existence of individual spirits, as demonstrated by the facts and philosophy of spirit intercourse. A great literature has grown up around the subject, and in many philosophies the unity of the underlying Spirit is emphasised continually, but with this is the recognition that in man that Spirit has become self-conscious—that was the purpose of Nature in Evolution. How or why this self-consciousness of the individual soul is terminated by the incident of physical transition Mr. Kay Robinson does not explain. He merely offers a negative theory against an overwhelming volume of affirmative facts and philosophic deductions.—Ed.]

SIR,—The query, "Is there a Future Life?" is one in which every thinking man and woman is interested and concerned, but a vast number are crying out for something more than belief founded on faith. They want evidence that will convince, and prove to them that annihilation of the body is not annihilation of the *man*. They want proof that will convince the mind—scientific proof, such as that to which Sir Oliver Lodge has testified.

The purport of my letter is to say that I am preparing for publication a little work, the title of which, I think, will convey what I want the work to be and to do. I propose that the title shall be, "Is there a Future Life? The Query of Tens of Thousands Intellectually and Scientifically Considered and Answered."

I shall be glad if you will permit me, through the medium of your paper, to ask thinking men and women who have anything to say suitable for publication in the work to communicate with me.

I regret to say that my means are such that I cannot afford to buy many of the books advertised in your paper, much as I would like to do so; and there is not a library in my neighbourhood (North London) where such books can be borrowed.—Yours, &c.,

(Mrs.) E. WOODRUFF,

care of Miss Silver, Manageress, The Parliamentary Bureau,
48 and 49, Queen Anne's Chambers, Westminster, S.W.

[While sympathising with Mrs. Woodruff's ambition, we are bound to point out that there already exist several volumes fulfilling the purpose she describes. Moreover, it is expected that Sir Oliver Lodge will before long issue a book on the same subject.—Ed.]

SIR,—E. Kay Robinson's thought-provoking letter furnishes me with a pretext for presenting, with your permission, my ideas on the subject. Are we right in regarding man as spirit individualised—a drop from the ocean of infinity—that he, being "made a little lower than the angels," may rise to the source of his existence, finally obtaining the rest of Nirvana, the extended consciousness that is creative (I mean the rest of *true* activity, in which all subordinate forms are lost or swallowed up)? Perhaps our present feeling, our individuality of consciousness, needs correcting, and for this we must be made altruistic. In "forms" of being there must be multiplicity. Each thing that *is* must be relatively many things. Time-change is a condition of one thing being many. We have a dream-consciousness due to our sense of individuality—but when we get in touch with the real, the transcendental, we may realise the grandeur of true being, awaking (unified and glorified) in the likeness of our Creator.—Yours, &c.,

E. P. PRENTICE.

The Ministry of Healing.

SIR,—About fifteen months ago I made the acquaintance of a spirit doctor, one who was well known in London some years ago, and on whom a title was conferred. I do not give his name as some of his family are still in London.

In September last I willingly placed myself in his hands to work through his medium. This young lady I had in my house for the purpose. A large growth was removed from the kidneys—a portion of it I saw with my own eyes, and showed to members of my family and others. This growth resembled a small barnacle, with what looked like seaweed about an inch long, and whitish in colour, attached to it. At the same time, other organs which had been misplaced for years were put in position. I was in a very weak condition indeed. My spirit doctor held his medium in trance for over eight hours, and sat by my bedside with fingers on my pulse, and at times of exhaustion rubbed the heart and palms of the hands with stimulant.

For six days and nights the medium was barely conscious of her surroundings on this side of life, but the doctor would be at my side in a moment if I were restless, attending to all my wants through his medium, giving me hot fomentations, douches, &c., and getting all he required for himself—in fact, for some time he fulfilled the double duties of doctor and nurse.

Latterly a nurse, who said she was trained at the Manchester Infirmary, and who passed to spirit life some twenty years ago, controlled the medium, with eyes open and wearing the medium's spectacles so that no one could distinguish the control from the instrument, and the servants should not know the difference in the case of the control needing something specially prepared for the patient. My bed has been made and room tidied just as a well-trained nurse would do it, and leaving all necessities (such as drugs, &c.), ready to hand for the doctor when he controlled.

After a month's massage of two hours' duration, night and morning, I am now, in November, strong and well, and looking, my friends say, ten years younger. In less than two months I did a six-mile walk over steep hills, which I could not have done at any time during the last eight or nine years.

It will give me great pleasure to give any inquirer the name of the medium, who is very little known in London owing to her retiring nature. Being such a deep trance medium, clairvoyante (natural), and fine instrument for public speaking, she ought to be better and more widely known.

This message I gladly give to those who may be suffering in the body, ignorant of the wonderful work which may be wrought by our spirit friends.—Yours, &c.,

A. GIBSON.

Ealing.

December 24th, 1914.

Time and Space.

SIR,—With regard to our conception of Time and Space I would say that in the spirit world it is *non est*. There Time is unknown and spirit entities are only aware of it when in contact with mortals. Here we tabulate it by the motions of the earth round the sun, yet we cannot fix the exact time when we emerged from infancy to youth, or youth to manhood, but the "I myself" pursues its work regardless of Time; and, further, as this conscious being assumes a new form there will be no consciousness of Time, only that of state. And to be in another place can only be compared to our flights of imagination, for, lo! with the wish, we are there!

In Madame Blavatsky's "Nightmare Tales" she presents a wonderful conception of Time and Space by the recapitulation of an experience lasting hours in the fraction of a minute. The Ego permeates every part of the organism; therefore it, in its totality, expresses sensation, thought and emotion. There are no two atoms of life alike, therefore no experiences are identical. These then require an indefinite variety in so-called good and evil forms, for were it not for our apparent consciousness of the one, the other could not be, and although disparities seem great when viewed from the standpoint of religion or philanthropy, yet without these varying degrees of good and evil, it were impossible for the grand purpose to be achieved for which we are ultimated in personal forms, and which I take to be the attainment of a personal self-consciousness of life and being. Friction polishes even gold.

One cannot argue from finality, because other conditions are in course of development, as witness the present state of civilisation and knowledge, to which the ages of antiquity bear no comparison whatever.

The acting of the subconsciousness which Mr. Rogers describes as occurring in his father's patient (p. 509 in *LIGHT* of October 24th last) only serves to illustrate the liberation of the spirit faculties, even while in earthly embodiment.

There is a state of consciousness, as yet confined to the very few, by which man can traverse illimitable space, visit other states of being, and even have a self-conscious life on other planets, and by a dual consciousness repeat in verbal utterance his experiences on the earth plane, which can be recorded as he utters them.

So, contrasting past with present states, who can possibly gauge the wonderful capacity of man, from the sublimest heights to lowest depths?

With one other remark I will conclude: How is it that what scientists know and experiment with as electricity was unknown in all the past ages? Because the state had not been developed whereby the human mind could deal with this interior force.

Although the emanation was unrecognised, yet when the life-flow from the angelic centre was received and embodied in human beings, then came the manifestation that forms the chief wonder of our age.—Yours, &c.,

MABON

SOCIETY WORK ON SUNDAY, DEC. 27th, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W.*—Mrs. Cannock gave very successful clairvoyant descriptions. Mr. W. T. Cooper presided. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Baywater, W.*—Morning and evening addresses by Mr. E. Mead and Mr. H. E. Hunt respectively. Sunday, next, at 11 and 7. Mr. E. W. Beard. Thursday, at 7.45, Mr. G. Prior.—W. B.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Mrs. Fairclough Smith gave inspirational addresses, her evening subject being "The Liberty of the Spirit." For next Sunday see first page.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mrs. Neville gave an address and good clairvoyant descriptions. Sunday next, at 7 p.m., Mr. Prior will give an address.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mrs. Webster gave an address, followed by clairvoyant descriptions and messages. Sunday next, at 11.15 a.m., public circle; 7 p.m., Mrs. Ensor.—F. K.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning service conducted by the members and Mr. George Brown; evening, address by Mr. G. T. Brown. Sunday next, 11 a.m., open circle; 6.30 p.m., Mrs. A. de Beaupaire.

WIMBLEDON.—BROADWAY PLACE (NEAR STATION).—Mrs. Miles Ord gave helpful address and clairvoyant descriptions. Sunday next, at 7, Mrs. Neville will give "Phonso's Life Story," followed by clairvoyance.—T. B.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mrs. Maunders gave an address, followed by clairvoyant descriptions and messages. Sunday next, 3, Lyceum; 7, Mr. Payn, presidential address. 10th, Mrs. Miles Ord. Circles: Monday, 7.30, ladies'; Tuesday, 8.15, members'; Thursday, 8.15, public.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Messrs. Hayward and Tace gave short addresses on "The Christ," and Mrs. Connor followed with clairvoyant descriptions. Sunday next, at 11.45 a.m., Fellowship; at 7, Miss Violet Burton. 7th, Mr. Trinder. 14th, Mr. and Mrs. Connor. 24th, Mrs. Neville.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Address by the President on "Retrospection"; solo by Mr. N. Victor Scholey. Thursday meetings postponed until after Social on January 14th. Sunday next, at 11, usual service; 7, address by the President.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Helpful morning circle, and good evening meeting, Messrs. Maltby, Mansell, Moorey, Gurd, Rhoades and Everett taking part. Sunday next, at 11.15 a.m. and 7 p.m., Mr. Horace Leaf, addresses and clairvoyance. Tuesday, 3, interviews; circles at 8, also Wednesday at 3.—H.J.E.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mrs. Mary Gordon gave addresses and descriptions. Sunday next, 11.15, public circle; 3, Lyceum; 7, Mrs. Curry, trance address and clairvoyance. Tuesdays, 8, Wednesdays, 3, Mrs. Curry, clairvoyante. Thursdays, 8.15, public circle.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Mrs. M. Crowder gave addresses on "Seeking the Truth" and "Behold the Man," also descriptions. 23rd, several friends took part in an experience meeting. Sunday next, 11.15, Mr. H. M. Thompson; 3, Lyceum; 7, Mrs. J. Miles Ord. Wednesday, Annual General Meeting of Members. 10th, Mr. Harold J. Carpenter.—J. F.

BRISTOL.—SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.—Addresses by Mrs. Baxter on "He shall be called the Prince of Peace: Why this War?" and "Where are the so-called Dead?" Many questions were answered and descriptions given. Sunday next, at 11 and 6.30, also on Wednesday, at 3 and 7.30, public services. On Monday and Friday at 8, public circles. Monday at 6 p.m., healing.—J. L. W.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning Mr. Williams gave an address and answered questions; evening Mrs. M. E. Orłowski gave an address and clairvoyant descriptions. Sunday next, 11.30 a.m., Mr. Richards, address and questions; 7 p.m., Mrs. Podmore, address and clairvoyance. 4th, 3 p.m., Mrs. Podmore, psychometry. 7th, 8.15, Mrs. Jamrach.—T. G. B.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, address and descriptions by Mrs. Annie Boddington. Dec. 21st, address and psychometric readings by Mrs. E. Marriott. 23rd, address and descriptions by Mrs. Jamrach. Sunday next, 7 p.m., address on "The Birth of the Christ" and descriptions by Mrs. Alice Jamrach. 4th, 3 p.m., ladies' meeting. 6th, address and clairvoyance by Mrs. Neville.—E. M.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Morning, Mrs. Brichard conducted the meeting; evening, address by Mr. W. F. Smith, on "Man, his own Saviour," followed by clairvoyant descriptions from Mrs. W. F. Smith. Sunday next, at 11.15 a.m., usual meeting; 7 p.m., Mrs. Mary Gordon, address and descriptions. Monday, 8 p.m., public circle. Tuesday, 7.15, healing. Thursday, 7.15, members only.—N. R.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, the usual circle; evening, Mr. Lund gave a very interesting address on "God and Science," and Mrs. Lund gave well-recognised descriptions. Sunday next, at 11.30 a.m., circle service; 7 p.m., open meeting for members and friends; clairvoyance, &c. Thursday, at 8.15 p.m., Mr. Godfrey Levy, psychometry. Silver collection.—P. S.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mrs. Mitchell gave addresses both morning and evening.—J. W. M.

TOTTENHAM.—684, HIGH ROAD.—Mr. A. H. Sarfas gave an address, followed by clairvoyant descriptions.—N. D.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Mr. Fielder gave an address, the President following with clairvoyant descriptions and messages.—W. P. C.

TORQUAY.—Inspirational address on "The Invisible Things of God," by Mr. E. Rugg-Williams; clairvoyant descriptions and messages by Mrs. Thistleton.—A. T.

EXETER.—MARLBOROUGH HALL.—Addresses by Mr. Elvin Frankish and Mrs. Letheren; clairvoyance by Mrs. Letheren.—E. F.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Meeting conducted by Mrs. Truman, who also gave clairvoyant descriptions. Address by Mr. Marshall, of Paignton; song by Miss Farley.—J. W.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Morning, address by Mr. Parry; evening, address by Mr. Bottomley, subject, "Elijah"; clairvoyance by Miss Tyrrell Smith. Other usual meetings.—W. G.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. Horace Leaf delivered addresses on "Dreams" and "The Real and the Unreal," and gave clairvoyant descriptions. 28th, Mr. Leaf conducted afternoon and evening meetings for psychic phenomena.

EXETER.—DRUIDS' HALL, MARKET-STREET.—Morning, address by Mrs. Grainger on "The Parting of the Ways," followed by clairvoyant descriptions; evening, address by Mr. C. Tarr on "The Winter of Civilisation." Clairvoyant descriptions by Mrs. Grainger.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STONE-ROADS.—Morning, healing service conducted by Mr. G. F. Tilby; afternoon, Progressive Lyceum; evening, address by Mr. E. Kent on "The After Life," descriptions by Mrs. Kent. Anthem by the choir.—A. L. M.

BIRMINGHAM.—PRINCE OF WALES ASSEMBLY ROOMS, BROAD-STREET.—Mrs. Gilbert (Derby) spoke and gave clairvoyant descriptions at two services. Evening subject, "Man, his own Saviour." The two meetings on Monday were also taken by Mrs. Gilbert.—T. A.

SOUTHEND.—SEANCE HALL, BROADWAY.—Morning, Mr. Rundle's control discoursed on "The Power of Discernment Accelerated by Thought." Evening, the president read and commented upon II. Corinthians xi., afterwards giving satisfactory tests and conducting the after-circle.—C. A. B.

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Section II.—The true philanthropist the ideal man—The notes of his character—The true philosopher—The notes of his character—Eternal life—Progressive and contemplative—God, known only by His acts—The conflict between good and evil (a typical message of this period)—These conflicts periodic, especially consequent on the premature withdrawal of spirits from the body: e.g., by wars, suicide, or by execution for murder—The folly of our methods of dealing with crime, &c., &c.

Section III.—Physical results of the rapid writing of the last message: headache, and great prostration—Explanation—Punitive and remedial legislation—Asylums and their abuses—Mediums in madhouses—Obsessing spirits living over again their base lives vicariously—Children in the spirit-world: their training and progress—Love and knowledge as aids—Purification by trial—Motives that bring spirits to earth again, &c., &c.

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Section VI.—The Derby Day and its effects spiritually—National Holidays, their riot and debauchery—Spirit photographs and deceiving spirits—Explanation of the event: a warning for the future—Passivity needed: the circle to be kept unchanged: not to meet too soon after eating—Phosphorescent lights varying according to conditions—The marriage bond in the future state—The law of Progress and the law of Association—Discrepancies in communications.

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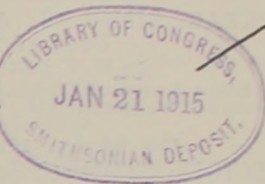
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It has been warmly praised by Dr. Andrew Jackson Davis, Dr. J. M. Peebles, Hudson Tuttle, Mr. J. J. Morse, Mr. W. J. Colville, Judge A. H. Dalley, Mr. W. H. Terry and many other veterans of the movement. Part One has already been reprinted, and Dr. J. M. Peebles says of the complete book, "Unhesitatingly I pronounce it the clearest, the most systematic and exhaustive work upon Mediumship in its various phases that I have ever read. It is interesting and instructive from beginning to end."

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Hunstanton House, 18, Endsleigh-gardens, London, N.W. (2 minutes Euston Station, 5 minutes St. Pancras and King's Cross); central for all parts; perfect sanitation. Terms, 4s. Bed and Breakfast, no charge for attendance. Full tariff apply to Mrs. Stanley Watts, Proprietress.

Light:

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

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NOTES BY THE WAY.

At the commencement of a year more fateful than any which has yet dawned upon the world it becomes necessary to remind our friends of the need for supporting the London Spiritualist Alliance, and enabling it successfully to ride out the storm which has crippled or engulfed so many other enterprises. The Alliance has now weathered the gales of thirty years, and it stands for so much that belongs to the very essence of our lives that we shall not appeal in vain. We know well the depression of the times, the straitened incomes due to business troubles and non-payment of dividends, but those who have realised the comfort of those great truths for which the Alliance stands cannot be indifferent to its welfare. When the question of retrenchment becomes acute, the small subscription to the Alliance—for which it gives so much in return—should not be amongst the first to be cut off. Its continuance in many cases involves no great sacrifice. There are, indeed, many less important items in which economies can be effected. Those who appreciate all that the Alliance means and may mean in the future, how much self-sacrifice and self-denial have gone in the past to found and maintain it, will not require us to be more explicit. The cause it represents has brought to many a knowledge which is beyond price. It is a sharp crisis, and it may be as brief as it is sharp. We ask for loyalty and co-operation. We ask our friends to study the prospectus of the Alliance, and the Syllabus just issued for January and February, and consider—apart from the larger question—what is being offered in return for the subscription.

* * * * *

A friend of the Alliance, who is also a frequent contributor to *LIGHT*, in the course of a visit the other day, expressed his surprise that more prominence was not given to the Library at these offices. It is, he asserted, the most complete Library of its kind in the United Kingdom—perhaps in the whole world. There are nearly three thousand works dealing with all phases of Mystical, Occult and Psychical Science and Philosophy. Many people—even in these times—would be content to pay the annual subscription of a guinea or half-a-guinea merely for the privilege of reading its books. To be sure the guinea subscription is the more economical of the two, for it entitles the Member to three books at a time, which, if he resides outside of London, are sent post free. Access to the Library is only one of the privileges of membership, for there are classes, circles for clairvoyance, lectures and addresses, and social gatherings included. All the funds of the Alliance are devoted to the benefit of its Members and Associates, for it is not a profit-making institution. Will those who have

experienced these advantages make the work of the Alliance known to their friends? That will strengthen the hands of the Council, and by helping the Council they will aid themselves to preserve these benefits for all. The Alliance does not want to economise; it wants to advance and expand its work.

* * * * *

"A Song of Birth and Death," by E. M. Holden (paper cover, 1s., Fifield, Clifford's Inn), has all the delicacy of touch, picturesque phrasing, and depth of feeling to which we have become accustomed in this lady's work. As we have before remarked, there are in it traces of the influence of Keats and Shelley; but, with much that is derivative, she preserves a clear, melodious note that is peculiarly her own. This is the seventh volume from Miss Holden's pen, and so far her verses have shown a steady progress in form and general quality. The principal poem is a worthy tribute to the memory of a dear and honoured relative, though it may be that there are some readers who, lacking the power of sustained attention needed to appreciate its wealth of imagery and description, will like better the less elaborate efforts of her muse, such as the "Song of the Old Men," which tells us how "One by one the old men rise and leave us" to wander forth into other worlds. Yet they do not leave us altogether:—

But with instant feet and heart o'erflowing
Filled with pity for the human race,
Like the winds of God about us blowing,
They pursue us and to-day embrace;

And, as clouds that catch a coming glory,
They appear amid the pathless skies,
Heroes of a vast adventure story,
All compact of passion and emprise,

That, in dream and vision and divining,
Figure forth for us the shining spheres,
Where we lay aside our least repining,
Where we all grow young again with years.

That is a message of comfort to many of us who grow old all too soon.

* * * * *

Most people believe, more or less vaguely, in the mystic power of the amulet, and there are very few jewellers whose stock does not contain a selection of "charms," thus testifying to the popularity of this form of trinket. We are all familiar with the "lucky pig," the Swastika, the four-leaved clover, &c., and reference to these and a large number of other symbols is made in W. T. and K. Pavitt's "Book of Talismans, Amulets and Zodiacal Gems" (Rider, 7s. 6d. net). The subject is dealt with exhaustively, and in a manner that should appeal to both the student and the casual reader. It is interesting to learn that the Scarab was used as a talisman as far back as 4600 B.C., and that the Swastika has been met with in nearly all parts of the world, and is still regarded as a bringer of good luck in India, China and Japan. A section of the book (which is printed in clear type and well illustrated) is devoted to the Zodiacal gems, and the general characteristics of persons born under the various signs of the Zodiac are set out, while a very useful chapter is given on the testing of gems,

showing how artificial stones may be detected. A reference to Zodiacal rings reminds us that a little time ago we were shown a ring on which were engraved the twelve signs of the Zodiac. The owner (a London journalist) informed us that it had been obtained from a savage tribe in West Africa who manufactured these rings, and who had some knowledge of astrology. He was prepared to vouch for the fact, improbable as it seemed. The book does not inform us on this particular point, and it would be interesting to know if our informant was correct in his statement.

A GENERATION AGO.

(FROM "LIGHT" OF JANUARY 10TH, 1885)

Scientific men, as a party, have since the great outburst of what have been termed spiritual manifestations displayed unreasoning antagonism towards their investigation. This may have arisen from various causes, the primary reason being that the majority of those who have become convinced of the reality of the phenomena have, at the same time, hastily arrived at the conclusion that *all* the phenomena are the production of beings who have passed from this life. The facts are startling and, apparently, sufficiently abnormal to cause any scientific mind, trained to recognise the correlation of physical forces, and conscious of the universal reign of law, to cry halt at their first presentation. Abnormal or unexpected phenomena, when dissociated from crude spiritual or future life theories, are sufficient of themselves to rouse the suspicion and too frequently the unreasoning antagonism of men of science. We have instances of this antagonism in the opposition and bitter animosity which early in the present century were caused by the promulgation of the ordinary phenomena of mesmerism, even after men of the reputation of Dr. Gregory, Rev. Chauncey Townsend, Dr. Elliotson, and scores of other able and highly reputed scientific and literary men had in the clearest possible manner demonstrated their genuineness. The theory of Evolution had the same hard fight for recognition. The works of Monbodo, Erasmus Darwin, Goethe, Lamarck, the author of "Vestiges," and Charles Darwin were but little read and less accepted till Huxley with his genius for popular exposition on the one hand, and Haeckel with his painstaking, minute scientific researches on the other, struck down the barrier of conservative prejudice.

—From "The Unscientific Attitude of Scientists,"
by the Editor.

PSYCHICAL RESEARCH IN TORONTO.

In "Sidelights" we have referred to the awakened interest taken in Spiritualism in Toronto, as reported in a letter from Mrs. Calvert, president of the Progressive Research Club in that city. We now learn that an address on Spiritualism was recently given before the Club by Dr. John S. King, president of the Canadian Society for Psychical Research, a body existing under a Charter from the Lieut-Governor in Council. Dr. King, who is stated to be one of the foremost students of psychical phenomena in Canada, has been interviewed by a representative of the "Toronto Weekly Star," to whom he expressed his pleasure at Sir Oliver Lodge's unqualified declaration last November of what for some years he had hinted at. "I am gratified, of course," said the doctor, "that

his conclusions appear wholly to coincide with and corroborate my own as establishing the truths of continuity, return, and communion of the human ego, as made public on April 26th, 1913, in my septuagenary pronouncement of that date, by which I firmly stand supported by additional evidence, after nearly twenty-five years of most careful and exhaustive investigation along scientific lines."

Dr. King stated that he was as certain that his conclusions were right as he was of his own existence. He added that in his belief, although he had no means of verifying it, there were in Toronto about ten thousand people who were actively interested in Spiritualism and psychic phenomena.

LONDON SPIRITUALIST ALLIANCE.

Meetings of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING NEXT, JANUARY 14TH,

WHEN AN ADDRESS WILL BE GIVEN BY

MR. W. WALKER

(Ex-President of the Buxton Photographic Society)

ON

"THE PUZZLE OF SPIRIT PHOTOGRAPHY"

(WITH LANTERN ILLUSTRATIONS).

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate. Other friends desiring to attend can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

Meetings will also be held in the Salon on the following Thursday evenings:—

1915.
Jan. 28.—Miss Lind-af-Hageby on "Psychic Science in Relation to the War."
Feb. 11.—Count Miyatovich (subject to be announced later).
Feb. 25.—Rev. John Hunter, D.D., on "Miracles, Ancient and Modern."
March 18.—Mr. Angus McArthur on "The Problem of the Resurrection: a Psychic Solution."
April 8.—Mr. L. V. H. Witley on "George Fox: Psychic, Mystic and Friend."
April 22.—Rev. J. Tyssul Davis, B.A., on "Mockers, Doubters and Believers."
May 6.—Captain George L. Ranking, B.A. (Cantab.), M.R.C.S. L.R.C.P. (Lond.), on "The War: My Psychic Experiences." (Captain Ranking is now on active service in France with the Royal Army Medical Corps.)

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, January 12th, Mr. A. Vout Peters will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour. Fee, 1s. each to Associates; Members free; for friends introduced by them, 2s. each.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Wednesday afternoons, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Wednesday next, January 13th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Admission, 1s.; Members and Associates free. MEMBERS have the privilege of introducing one friend to this meeting without payment. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

PSYCHIC ASTR.—On Thursday next, January 14th, at 5 p.m., Lecture on Astrology, by Mr. J. Henry Van Stone (for subject see below).

SPIRIT HEALING.—On Monday and Friday afternoons, Mr. Percy R. Street, the healing medium, will attend at the rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., from 3.40 to 5.20, for diagnosis by a spirit control and magnetic healing. For Members of the Alliance only. Reduced fees as usual. Appointments to be made.

Subjects of Lectures at the Psychic Class:—

- Thursday, Jan. 14th.—The Sun, Moon and Planets.
" " 21st.—The Zodiac: Its Divisions and Triplicities.
" " 28th.—The Houses of the Horoscope.
Feb. 4th.—The Planetary Aspects and Qualities.
" " 11th.—The Casting of the Horoscope.
" " 18th.—The Judgment of the Horoscope.
" " 25th.—Astrological Affinities.

TELEPATHY AND THOUGHT POWER.

By C. E. BENHAM.

(Continued from page 9.)

Now, anything that tends to produce a beneficial effect on the brain must render it more fit to perform its functions—that is, more fit to think and express its thoughts in normal ways, such as in speech or writing, and therefore the contemplation of the good and true will tend to enable the thinker to influence others more effectively through the improvement of his faculties of clear thinking and clear speaking. It appears, therefore, that, waiving the more direct radiative hypothesis, high thoughts do, after all, in this indirect manner afford a means of influencing others, not by occult thought-waves, but by improving the normal channels of human communication.

Before dismissing the thought radiation theory it may be mentioned as noteworthy that it has come into special prominence simultaneously with the invention of wireless telegraphy. It may be that it has been naturally suggested by that discovery, but possibly the coincidence may have a deeper origin. If, as so many teachers hold, the material world is but the counterpart of the spiritual, and things that take place on the material plane are but the outbirth of prior happenings of a corresponding character on the spiritual plane, it may be that such an invention as wireless telegraphy is the correspondence in the physical world of some new development of radio-activity that has been taking place in the world of spirits—one which would, from its spiritual quality, take most probably the form of telepathy. It is conceivable that from such developments in that sphere come the dawning suggestions of telepathic possibilities here which are so widely characteristic of the present age, suggestions which, though crude and vague at this moment, may be destined to come more fully to light as time goes on and the subject becomes better understood.

Apart from all that the future may hold in store as to a real science of telepathic communication, we may, in our present stage, and by means of the ordinary and normal action of mind, recognise and direct and control in a very practical way the immense energy of thought power in almost every incident of common life, and the only reason that we miss the clue is that we turn our attention too much to the material media of word and act by which thought operates, and too little to the thought power itself which acts by these means. We do not, in fact, believe sufficiently in the substantial reality of thought as transcending the apparent reality of matter. For example, how often in lamenting our shortcomings and misdeeds and uncharitable actions we resolve not to do so again, not to speak so again, and so on, instead of resolving not to think again in ways that will lead to these words and acts. We are so immersed in material things that we forget that they are not the force that has to be dealt with and controlled, but only the machinery by which that force operates. Like David, we pray perhaps that a watch may be kept on the door of our lips that we offend not with our tongue; but he was wiser, for he also added, "Incline not my heart to any evil thing." That petition goes to the source and spring of the evil. We may put the strongest seal on the door of our lips, but unless the inclination of the thought is also controlled, thought power is so tremendous that it will easily break down all lip barriers. If we properly realise the immensity of the thought-force which is at the back of words and deeds, we shall see at once the need to stay the force itself rather than merely put a brake upon the machinery by which it operates. If instead of trying to hold the floodgates of speech against unkind or uncharitable words we endeavour to desist from any unkind thoughts in our inmost heart, speech of that sort must cease automatically.

We can do more. To cease to think would mean to be silent and passive where we used to speak bitterly or do wrong things. A much better resource is at our disposal—namely, to invert the thought power instead of trying to annihilate it, a task which would be hard, perhaps impossible. We can invert it by cultivating a constant habitual attitude of kind thoughts. These are just as tremendous and irresistible as the malignant ones, and

must assert themselves in an outcome of kind words and good acts just as inevitably as the others will express themselves in the opposite way.

To encourage such a frame of mind we should do well to think a little more deeply about those around us, to peer more searchingly into the probable causes of their lapse from our ideal standard, to consider what has to be allowed for, and how far our natural judgment may be warped by our unacquaintance with all their mental conditions, their secret burdens and all that lies hidden, which, if revealed, might help to excuse their failings and deficiencies. The more we dwell on such considerations as these the more will the harshness of our estimate of others wear away. If we think of our own faults and failings we know well enough that, however blameworthy, there is a great deal more excuse for them than any but God and ourselves can know. We may be sure this is the case with everyone, however flagrant his outward conduct may appear, and as we realise this thought we shall obviously acquire a much more sympathetic feeling in general, and the habitual thought will ultimate inevitably and automatically in habitual words and acts that correspond.

And this leads on to a new and very important reflection. It suggests that, after all, thought, mighty as it is, is still not the innermost and primal source of energy. Behind it, after all, we discover another force which utilises it much as thought itself uses speech—compared with which, indeed, thought is but the machine and it the energy. That force is desire, inclination, will, love—these are all one. We have said that the constant habitual attitude of kind thoughts to all, based upon a realisation of the many hidden causes and excuses for human frailty, leads to an attitude of *sympathy*. This takes us at once out of the thought sphere into the love sphere to which the quality of sympathy more properly belongs. Our attitude is no longer a good-thought attitude, but one of good-will.

Here, then, we arrive at the real source and spring of all human activity, the will. Thence come good thoughts and bad, good words and bad, good acts and bad.

If will is primal and thought secondary, were we right in saying that thought led us to sympathy? Must it not have been sympathy that led to thought? This little problem is cleared up in Swedenborg's account of a controversy that took place in the golden age among the wise as to which was the elder, love or thought. The final verdict was that love is really prime, as being the origin of thought, rather than thought the origin of love, but that, regarded in point of time, thought comes first and love second. The meaning of this was shown to be that in the progress of the soul towards the condition of love, we arrive there by first going through a stage of thinking about it; but when by thinking we have attained to it, we recognise that it was the unconscious desire to think that was really the first stimulus—that love is really the pre-eminent power, though not the first to appear manifest, that our thoughts have their origin in our love and are its outcome, so that love is in a true sense the first, though in point of human time the thought stage seemed to precede, for it was not until that was passed through that we realised how the other was at the back of all throughout. In other words, it is by reason that we learn to love, but, unknown to us, it must have been the love of reasoning that primarily set us on the path of reasoning.

There is, then, a chain or series in all human activity. At the back of all, love or will force; then thought force, by means of which love carries out its aims intelligently; and, thirdly, material expression or ultimatum in word or deed by which the love and thought powers jointly or successively operate.

All these three are essential, and they should succeed each other in the order stated. To act before you think is proverbially a blunder. To think before you will is probably an impossibility. To act from the will without the intermediate thought process is to act on mere impulse, with dangerous results. To check the love force and act exclusively from thought power is to acquire a cold and unsympathetic character, and it also means that the judgment itself will be warped, for without charity (which is love) we decide without making due allowance for much that ought to be allowed for. Thought sees: love feels, and the cold intellectualist is rightly described as a man

"without feeling." To estimate the qualities of things truly we must feel as well as see them, or we shall make many mistakes. A globe may look like a disc, a cube like a square, a pyramid like a plane triangle. Sight only tells of surfaces; feeling adds the conception of substance and of what is behind and within the outward appearance. We must neither feel without seeing nor see without feeling. The two together give us a right estimate and a full conception of size, form, and colour, and of substance, weight and quality.

And even thought and feeling do not complete the chain. The ultimate of material activity, whether in word or in deed, must be what they finally rest in. In one of his sermons dealing with the abuse of fiction-reading, Newman shows that by constantly familiarising the soul with powerful emotions and great thoughts which necessarily have no outlet in corresponding acts of sympathy and deeds in accord with those thoughts, we actually lose the power of exercising true sympathy. It may seem paradoxical that sympathy should be destroyed by influences that kindle it intensely, such as the moving pathos of a literary artist, but it is nevertheless a psychological truth that such stimuli to pity and love, without any basis for the actual and practical application of the emotions stirred up, do tend to deaden rather than to quicken the practical expression in daily life of sympathetic interest and activity. The real suffering of those around us is apt to cease to make appeal, because we see it realistically and not through the idealistic representation of the artist that so intensifies its pathos in the novel or drama; and whether or not Newman exaggerates the ill effects of fiction, there is plainly much force in his reasoning against the unhealthiness of too much excitement of the emotional faculties without appropriate ultimation in acts that correspond with the feelings evoked.

PROPHECY AND THE PRESS.

THE BROTHER JOHANNES PREDICTION.

In the January issue of the "British Journal of Astrology" "Sepharial" devotes much space to a consideration of the arguments against the genuineness of the Brother Johannes prophecy. Dealing with Mr. Waite's contention that such expressions as "Lutheran Protestant" and "Lutheran country" would not appear in a document of the year 1600, "Sepharial" points out that the followers of Luther were a considerable and active body long anterior to 1600. "It is therefore ridiculous to suggest that Friar John writing in the year 1600, nearly sixty years later [than Luther's death in 1546] would be unlikely to speak of a Lutheran Protestant or of Germany as a Lutheran country." "Sepharial" is wasting powder and shot in argument of this kind. The French version of the prophecy, as given by M. Péladan to the "Figaro," does not contain the phrases "Lutheran Protestant" or "Lutheran country." The actual terms were *fils de Luther* and *pays de Luther*. That has been made so clear in LIGHT and elsewhere that it is curious to find any writer devoting his time unprofitably to a defence of the phrases in question.

In the "Evening News," "A.M." in the course of some remarks concerning the fortune-tellers of Chicago, who are said to have been blackmailed by the police, finds the Johannes prophecy a relevant subject of comment. "A.M." condemns the prophecy, adding the statement that he has not read it. After quoting Mr. A. E. Waite in support of his position, he appears to remember that the attitude of the public has of late years altered towards the subject of the supernatural. Scepticism is no longer so popular as of yore, and accordingly "A.M." proceeds to "hedge" as thus:—

And yet, let it not be thought for a moment that I deny the possibility of prophecy, or even the (occasional) manifestation of the true prophetic gift. I believe that the future has been supernaturally foreseen in times new as in times old; I have no doubt that Mr. Andrew Lang, that most sagacious observer whose loss we still mourn, could have furnished us with a list of prophecies fulfilled.

After which there comes a "thrust" at the diviners of Chicago who exercise their art for pay. We seem to have read

somewhere of Saul going with a gift to the prophet Samuel in order that Samuel might "divine" the whereabouts of some lost asses. But of course that does not count. The wickedness of taking rewards for the exercise of psychic gifts is notorious. The ministers of the Church, as we all know, recognising the sacred nature of their calling, receive no stipends. Again, divination and prophecy are true and false at the same time, according to how you look at it!

The proper attitude for a discreet scribe in a popular newspaper seems to be to ridicule the supernatural (which, of course, conciliates the unbelievers) and then to remark solemnly that, of course, you are not referring to those well-authenticated instances vouched for by Sir Blankley Dash and the eminent Dr. Asterisk (and thus the increasing number of the public to whom these things appeal are also pacified).

THE SPORTING PROPHETS.

In the "Referee" some time ago the editor of a sporting print gave some curious instances of a superstition which prevailed amongst some of the more ingenious of the sporting fraternity. He stated that he was appealed to by a correspondent to furnish the inner meaning of certain illustrations in the paper. He replied that the pictures had no hidden significance. They were just pictures and nothing more. The correspondent persisted in his question and refused to be convinced that the illustrations had no meaning. It appeared that he, and other readers, had discovered a meaning in the pictures and regarded them as designed to give "occult" advice with respect to horses which had been selected by the paper as likely winners. He gave some examples showing remarkable ingenuity in deciphering the names of horses concealed in, or suggested by, the pictures. He had been so successful in following these "tips" that when he found a picture which would yield no solution he had been prompted to seek the editor's advice.

The whole attitude of LIGHT has been, and still is, against the debasement of psychic science to gambling purposes, but such examples have an interest for us as illustrating how the occult element (whether real or imaginary) comes into daily life. Thus in a 'bus one day we listened to a conversation between two City men who were discussing a third man who had been highly successful in his speculations. His method of selecting stocks in which to operate, it appeared, was to go into a room by himself, where he received "advice." We did not gather what method he adopted to gain this mysterious guidance, but it was naturally an interesting "sidelight."

Apropos of this side of the question we have a letter from a Sheffield correspondent who gives his name and address, but not for publication. After relating how, looking into the window of a small tobacconist's shop, he saw a portrait of Fred Archer, the famous jockey, he says:—

As I walked away from the shop-window, these words came into my mind: "I wonder whether Archer is now conscious of what is taking place on the turf, and whether he is able to foretell the result of a race."

Immediately after this train of thought had disappeared a vision seemed to appear before my mind. I saw distinctly the back view of a horse and jockey, and across the back of the latter was a broad white stripe on which the word "Sikh" was written in large black letters.

I am not interested in, nor do I understand, much about racing matters and I was very much astonished at this incident.

I enquired of several of my friends if they had heard of a horse named "Sikh," but they had never heard of such an animal.

I decided to scan the racing columns of the newspapers, and after searching daily for about three weeks I at last saw the name "Sikh" amongst a list of horses entered for a certain race.

In short, not only was there such a horse, but it was a winner, and our correspondent profited by the fact. He adds:—

I can offer no explanation of the cause of the incident. I can only say that the information or inspiration came into my consciousness without mental effort and without being the result of previous study.

Nor does the incident stand alone in his experience. He has had, he tells us, several other such premonitions or "messages."

To THE MANY friends who have forwarded Christmas Cards and New Year greetings we return thanks and heartily reciprocate the good wishes, begging them to excuse individual replies.

THE REALITY OF THOUGHT.

NOTES OF RECENT ADDRESSES BY MR. HORACE LEAF.

On December 10th, 1914, Mr. Horace Leaf addressed the members of the Psychic Class on "The Reality of Thought." It was, he said, generally considered that the principal difference between the philosophers of the East and those of the West was that to the former the invisible or spiritual was the primary object of study, while to the latter the material world was the important one. The Western idea was not altogether true. Deep thinking almost invariably led to the conclusion that the spiritual was the more real. Some of the greatest Western philosophers had acknowledged this. The chief difference between the philosophers was in their methods of inquiry. The Orientals proceeded by way of meditation and contemplation, the Western races by active thought process. These methods were diametrically opposed, for by meditation every effort was made to render the normal mind inactive without unconsciousness, so that the higher self or superconsciousness could inform the lower self of the truth. By active thought, on the other hand, the normal mind was made as alert as possible, all the necessary intellectual faculties being brought into play. Those who adopted meditation declared that truth could not be attained by any other method. It was certainly clear that the use of the reason led frequently to widely different results. That there was a higher self we knew, and perhaps by its means the attainment of cosmic consciousness was possible.

Plato, the first known metaphysician, believed this world to be only a reflection of another, and clearly expressed his views in a famous allegory. More recent philosophers had endorsed his idea, and science had (unintentionally) done likewise. No one acquainted with modern scientific opinions could fail to admit this world to be illusory. Most of what to our senses appeared to be real was not so. Colour, for example, was universally regarded as a quality of things. When we saw the colour it was believed we saw the thing. Science taught us, however, that colour was due to undulations of ether, refracted by objects. These affected the optic nerves, and through them the appropriate zone of the brain, which in some unknown way affected the consciousness, and colour was seen. The fact, therefore, was that no object was ever seen; colour was a condition of the mind.

We cognised nothing outside ourselves, and as we differed from each other so did our cognitions. The nerves were very important, our views depended largely upon them. Heat was considered to be an absolute quality of fire, but it obviously depended largely upon the individual. At a certain distance heat was congenial; movement nearer to the fire made it unpleasant. Could both qualities belong to the fire? What was only warm to one individual might feel very hot to another. If the nerves were sluggish or dead, no effect on the feelings would be produced by the hottest fire.

Thought, though invisible, was always superior to the material form through which it manifested. The lecturer illustrated this with a table. The thought existed before the table, and was, indeed, the soul of it. It would continue to exist after the table was destroyed. The thought was also much more extensive than the form, for it included every variety of table, for all kinds were only modifications of the idea. This applied to everything made by man, and by a parity of reasoning it might be proved to apply to all objects.

Thoughts were eternal; man never created them; he only discovered them. This was shown by the efforts made to discover lost inventions or ideas, known to people who had died without revealing them. It was not considered that because the inventor was dead the idea had ceased to exist. It was so with things yet to be discovered. The unknown powers of electricity, for example, were as real now, as ideas, as they ever would be; they only awaited the time when someone should discover them.

The same fact applied to morality. Just as in the material world forms were confused with thoughts, so in morality actions were confused with motives. Actions of themselves had no meaning; they were valuable because they expressed

some unseen immaterial fact, intention or motive. Good actions might spring from the worst motives, just as bad actions might arise from good motives. In the next world this difficulty was said to be overcome because thought was the mode of communication. By consequence the spirit world must be very superior to this.

Although the spiritual was more real than the material, one must not fall into the error of supposing this world to be unimportant. It was obviously the means by which we received the impressions we so differently interpreted. If we believed this world to be absolutely real, the error was equally great. What we should endeavour to learn was the true nature of the world. If it were only a reflection of something more substantial, then it was real as a reflection, and no more. We should strive to understand fully the thing it reflected.

In the last lecture of the series, delivered on December 17th, Mr. Leaf reviewed the whole course. He said that their definition of the normal mind—for it was that which they had especially considered—had included much that in ordinary psychology was regarded as abnormal. That broad use of the term was to distinguish between the phases of mind in operation for functioning in this world, as distinct from the psychic faculties.

It was surprising to learn that the mind was so complex as to include the sub-, super-, and dream states of consciousness. Perhaps the most important of those phases was the sub-consciousness which, besides being the seat of the emotions and passions, contained, it was believed, a perfect memory. But more important still was its remarkable power over the vital forces of the body, a power so great that it was of the highest therapeutic value both physically and morally.

The lecturer thought Freud's theory of dreams a great discovery, as it could easily be proved to be correct in regard to many dreams, and could, therefore, disperse much worry arising from the superstitious dread so widely associated with dreams. Psychic dreams were facts, but their cause was still largely a mystery. They involved great philosophical questions, and when they were understood the whole of the current philosophy would probably undergo a remarkable change.

The discovery that thought had form, and was an active force, should be made widely known. It was of the highest social and moral significance, and, once comprehended, human responsibility would be seen to apply to thoughts as well as to deeds.

The general idea that the lectures had emphasised was the importance of the invisible and intangible, showing, in the main, that whilst the physical universe supplied the raw material, it was the mind that made it into finished articles. We should remember that we all unavoidably differ from each other, but each view was a note in the grand symphony of Nature, which rested complete in the supreme mind of God.

THE MAGIC OF A SPIRITUAL PRESENCE.

A reader sends the following pregnant passage from "South Sea Tales" by Jack London, descriptive of the influence exercised on the crew of a ship in the South Seas by McCoy, an old man of noble character and presence who is taken on board at one of the islands as a pilot:—

McCoy spoke simply, but it was not what he spoke. It was his personality that spoke more eloquently than any word he could utter. It was an alchemy of the soul occultly, subtly and profoundly deep. It was a mysterious emanation of the spirit—seductive, sweetly humble and terribly imperious. It was illumination in the dark depths of their souls, a compulsion of purity and gentleness vastly greater than that which resided in the grim death-dealing revolvers of the officers.

A TEXT FOR THE TIMES.—In its appropriateness to the present state of things it would be hard to match the saying of Bossuet: *Quand Dieu efface c'est qu'il se prepare à écrire*, that is to say, "When God wipes out, He is getting ready to write."

"A SEEKER AFTER TRUTH" sends us a long letter criticising mediumship and other matters. It is written on both sides of the paper, with no name and only an incomplete address. It should be obvious to the writer that we cannot notice such a communication.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE,
LONDON, W.C.
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THE DIVINITY WHICH SHAPES OUR ENDS.

When we come in the hereafter to look back upon our lives with clearer vision than we now possess we shall make some great discoveries, not new to all of us perhaps, for even here and now it is possible to realise something of the inner and more beautiful realities of life. One great discovery will probably be that the only evils we shall have to regret are those which we ourselves might have prevented. Those we shall see were the only things which really afflicted us—they are, indeed, the only things that really matter to us now. All the tribulations which visit us and over which we have no power are evils only in seeming. They arise out of the laws which shape our lives; the fact that they are beyond our control proves them to be an intimate part of the ruling providence of life. Being without remedy they should be borne without regret. We are responsible for our own lives, but only to the extent—utterly exact—of our power to shape them. For things beyond that we have no responsibility. The law is fulfilling itself, inexorable, resistless, but entirely just, so just that we shall gain compensation for the minutest fraction of suffering which it inflicted beyond those hurts which, being preventible by us, we might have avoided.

We are all for the simplification of life, and that is one of the simple truths. We are required to do only our best—a small but important quota of the forces that mould each separate life. Beyond that we are in the hands of a Power which means us nothing but good, and upon which we may confidently repose. Many a text is based on the stern realities of life. But it is not the realities that we fear or need to fear. It is the unrealities that are so dreadful. We go in fear of shadows; illusions are often very grisly things until we have discovered their illusory character. If we are timorous we may go all through the journey of life without discovering the cheat, quaking with fear and enduring entirely needless qualms. We see the parable in the heavens. When the sun is obscured—which is frequent enough in this climate—it is by the agency of clouds, which are very evanescent things. The sun itself is positive and permanent. Mists and shadows are so fleeting and fugitive that they have become the types and symbols of temporary and mutable things. And so inexhaustible is the treasury of Truth that every aspect of Nature yields a golden meaning, each of which is the prolific parent of others. This little simile from Nature, for example, suggests another hardly less significant. To the eye of the Nature-lover mist and shadow and cloud-wreath are full of beauty.

Even the genius of a painter like Corot could not exhaust their catalogue of loveliness. To the eyes made clear by pain—that is one of the uses of pain—even the clouds and shadows that brood over our lives have their beauties. There comes a time when the most patient of us become tired of moral lessons. In literature we grow to hate the poem which has a moral lesson tagged on in the final verse. We are even some of us driven at last to the extreme position that Art has no relation to morality—that the more moralises the less is it entitled to the name of Art. This is an extreme view and the truth lies as usual between two extremes. We approach the truth when we realise that what had made us impatient is not morality in itself but the form in which it was presented. It had become too much an external thing. It had not expressed itself from within in lovely shapes. Beautiful forms and beautiful sounds—painting, poetry and music—are the fuller of moral effect upon our lives when their morality is concealed within them, and expressed naturally in the harmony of the soul which, although based on the moral law, aspires to things above and beyond it. We may be exalted to the heavens by some great piece of eloquence in music or literature which has not the whisper of a sermon or a moral maxim about it. The moral teaching is there, but it has taken a form more adapted to the intelligent mind than its early expression of elementary wisdom—it has assumed a form of beauty. So it is with our clouds. We begin by moralising about them. They are meant for our good, they have their silver linings, but for them we should not enjoy the sun. And so forth. We realise their uses and their justice, but beyond that comes a further revelation. They were at first useful and just—now they have become beautiful. Life and time in the end mellow all things to beauty. The Divinity which shapes our ends is for ever at work. Not even ravaged homes, broken lives, and all the desolation of a great war are beyond their power of transformation. These things cannot be greater than the life which contains them and which in its inner realms holds all that can be demanded of retribution and compensation. The one Law rules, though all the earth be filled with carnage and ruin. It is the Law which holds all the realities inviolate; which preserves the human spirit secure through all that may betide; which makes each of us responsible only for that committed to his charge, and at last even to our narrow vision reveals the Eternal Purpose in a world made new—without stain or blemish or aught beyond achievement or desire.

THE NOTE BOOKS OF "M.A. (OXON.)."

For some time past the officers of the London Spiritualist Alliance have been engaged in collating the remarkable series of communications and personal records contained in the Note Books of the Rev. W. Stainton Moses, better known as "M.A. (Oxon.)." Several of these have now been typewritten and bound, and are in the Library available for readers. They will form when complete a series of volumes of intense interest, and their inclusion in the Library gives it yet another claim to the attention of all those interested in a subject which is of the first importance at all times, but especially in these days of trial. (See "Notes by the Way" in the present issue.)

WHEN a friend whose life is a constant challenge in our hearts to "come up higher"—it may be the one called Father, Husband, Brother, or Mother, Sister, Wife, or simply Friend—when such a friend as this does, as we say, go nearer to God, becoming invisible to us, it is wonderful to feel Death growing beautiful, the unseen world becoming real, and God's goodness seeming good as never before. It is that vanished one who changes all things so for us, by adding his goodness to the unseen side of things.—WM. C. GANNETT.

THE MYSTICAL MUSE.

THE COLLECTED POEMS OF MR. ARTHUR E. WAITE.

Mr. A. E. Waite has an especial claim upon such hospitality as the pages of *LIGHT* can afford, for he was amongst its earliest contributors and much excellent work from his pen is to be found in old volumes of this journal.

His books on occult and mystical subjects are numerous and scholarly enough to have gained for him recognition as one of the leading authorities on these matters. They represent a vast amount of painstaking research and critical ability, combined with great literary skill. By some of those who have only superficial knowledge of his work, he has been classed as nothing more than a historian of mysticism and magic, interested only in the scholastic sides of his subjects. But that is not the case. He has essayed to found a new school of interpretation under the name of Sacramentalism, for he has won to an intense appreciation of the truth which underlies the words of Emerson, "The whole world is an omen and a sign." To him the whole of Nature is a sacrament, and all its manifestations symbols of spiritual realities. For the fuller expression of his ideas in this direction he has chosen the medium of verse, and his message has been conveyed in several volumes of poetry of a quality which has gained the appreciation of the best critics and secured him an assured place in the Temple of the Muses.

There has now arrived for him that epoch in the life of a poet when his poems are given to the world in the form of a collected edition. They are contained in two beautifully bound and printed volumes (William Rider and Son, 21s. net), and their appearance gives occasion for the present notice of Mr. Waite and his work. It is a commonplace that mysticism belongs rather to the emotions than the intellect, and in the present volumes we have the writer at his highest as a symbolist and a mystic, although even yet the poet does not always quite transcend the philosopher. The fault—if it be a fault—is on the side of austerity and restraint. Even so we have much elfin beauty, and some burst of rhapsody when the poet's mind became

To silent worlds of music open'd up,

and his soul

Slipp'd through and traversed endless groves,
Of immemorial melody.

Mr. Waite is a master of the art of verse, whether of the blank or rhymed varieties. But the best examples of his poetry are undoubtedly those in which the rhymed endings are absent. Here is a typical instance :—

Poise, happy moon, for ever ; in the cold
And starry spaces poise thy shining shield !
Behold, as shadows on the road, are cast
Our meaner selves behind us. Earth and sea
Are in thy light transfigured ; vistas bright
And paths that end not tempt us sweetly forth.
A thousand lofty hopes inspire the heart
Which from a lonely zenith of the soul
Thou pourest downward, as the moon her beams,
O Mystic Moon, enthroned in heaven of mind !



Photo by]

[F. A. Swaine.

Arthur Edward Waite

Mr. A. E. Waite, who is one of the greatest living authorities on mysticism and magic, was born in Brooklyn, New York, of old English stock. He was educated and has spent nearly all his life in this country, so that there is little or no external indication of his American origin. He is the author of a whole library of books on the subjects which he has made his own, together with a number of volumes of poetry of a mystical cast. He holds nearly all the degrees of Masonry known in this country and is the author of works on that subject. That his interests have been many-sided is shown by the fact that he has had many years of business life in the practical work of a secretary and director of public companies.

The rhymed verses are relatively minor notes, although many of them possess a subtle beauty of phrase and suggestion—"bouquet and ichor of eternity." Here, in "A Door for White Doves," the touch of the word painter is evident :—

Science of motion, wings
of white,
Gay, so gay, in the beams
so bright,
In the warm, rich stream
of the amber beam—
Gleam, dream, glory and
gleam !
The honey-bee hums in
the hawthorn hedge,
The wild rose slumbers on
plinth and ledge,
And over the wide world's
sapphire edge
The rich ripe corn of the
world is rolled,
As rocks in its laver the
burning gold.
The whirr of the wings
of the doves goes by,
And a singing bird hangs
in the flame of the sky ;
Hot is the scent of the
wheat and dry ;
And sinking slowly and
circling down,
A petal falls from the
rose's crown ;
Soft on the soft sward falls
and reposes,
As a gentle breath stirs
the swooning roses.

And then, having watched "the doves come forth and the doves go in," the poet meditates on the symbolic aspect :—

Why hint so deeply, O
mind within,
Of the going forth and
the coming in

Of doves through an arch unbidden ?
Do I not know that the whence and where
Of the life of man may be symbol'd there ?
But in light so bright and on sward so fair
O let what is hidden be hidden !

Mr. Waite is an adept in the matter of fine phrases and alluring titles. Examples abound, and the difficulty is to select. "Strange Houses of Sleep," "The Swooning Castle," "Burdens of Babylon," "The Secret Garden," "How it Falls by the Sea," "A Song of Sound and of Silence," "The Book of the King's Dole and Chantry for Plain Song"—these are amongst his subjects, and often the title gives entrance like a golden door.

There is the true ecstatic note in the lines in which the poet proclaims—

That never the starry promise which haunts the human soul,
And never the hope which holds so high each head upturn'd to
the light,

Or the great desire which swells and pants in the breast,
Shall into a world of loss and of death descend :
That all we have dared to dream in the loftiest flight
Is only the rumour and noise of a greater gain
Out of all mind and sight :
That if one tittle of all we fail, as it seems, to attain,
It is never because the dream in the heart was fond,
But because of the height which still soars over the height,
Of the light within the light,
And the glory of all the glory withdrawn in the great beyond.

The poems reveal the credentials of the true poet who has gained a glimpse of that beauty which transfigures and trans-fuses all the things of sense. At heart every true poet is a mystic, a seer of the inner light of Nature, of things as yet un-manifested. He is more than "the idle singer of an empty day"—his voice moves the world in subtle ways. As Arthur O'Shaughnessy sang, concerning the world's rhymers :—

We are the music makers,
And we are the dreamers of dreams,
Wandering by lone sea breakers
And sitting by desolate streams,
World-losers and world-forsakers,
On whom the pale moon gleams ;
Yet we are the movers and shakers
Of the world for ever, it seems.

Mr. Arthur Edward Waite has assured his title to be of that com-
pany.

G.

WITCHCRAFT.

By MRS. ST. HILL

(President of the Cheirollogical Society).

An Address delivered to the Members, Associates and friends of the London Spiritualist Alliance on Thursday evening, December 17th, 1914, at the Royal Society of British Artists, Mr. Henry Withall, acting President, in the chair.

(Continued from page 8.)

Passing from witchcraft in olden times Mrs. St. Hill turned to modern instances and proceeded to give some experiences which she had herself come across. Her hearers would be aware that in the West Country—Devon and Cornwall—and also in Scotland witchcraft was practised in the same way as it had been for centuries past, being handed down from parent to child—always to one member of the family. Many a time she had seen hung up in an oak tree some witch-proof charm to keep away the evil eye, and there was hardly a stable without a horse-shoe nailed in front of it. Belief in the evil eye was very strong in Devonshire. People were stated to look at a thing for good or for evil. One gentleman, a celebrated man in London, got such a name that people said, "If I meet Mr. So-and-So I am sure to have a misfortune." It was not necessarily the people who were happy in themselves who alone brought happiness to others. Some persons did good by their mere presence without reference to their particular temper of mind. We must not refuse to accept evidence because we did not see the reason. She remembered a little deputation coming to her uncle, who was a magistrate. The spokesman said, "Please, sir, will you stop Taylor Tozer a overlooking my pigs? He looks over the fence and the pigs die." What could a magistrate do in a case like that? Yet he had to listen to a story that Taylor Tozer could turn himself into a hare, and that once when a hare was wounded by shot Tozer had to keep his bed for a fortnight!

Most of the things she was relating were either received by her at first hand or happened to herself. She had known two people who were such strong witches, or would be reckoned so in the old days, that they were able to leave their bodies and return. A doctor of her acquaintance said to his patient, "I will come and see you at twelve o'clock to-night." At that hour the patient felt a hand lift her hand, feel her pulse, and give

her hand a little tap. Four or five days later he again called and said to her, "Did I not come that night? Did I not feel your pulse and see that you were getting on all right?" The other person to whom the lecturer referred was a Scottish lady. Her children would say to her, "Do go and see what Uncle So-and-So is doing," and she would go into a sleep, in which she would see and describe correctly how the uncle was employed at the moment. As Mrs. St. Hill had a client who was anxious about a sister who had disappeared, she asked this lady if she could find her. The lady said she would try. She accordingly "went to sleep" and said, "I think I have found her in a hotel, taking off her hat before a mirror"—the description of the place showed that it was in Australia. Twice she went in spirit in search of the missing woman, and so urgent was her influence that the latter for the first time since she had left wrote to her family and afterwards took the first ship home!

Mrs. St. Hill here said that she had in her hand a prophecy given her by an elderly cook, which had been made by a Mrs. Thomas, of Teignmouth. In it was set out the whole life that the woman had lived. It stated how long she would remain in her situation, the man she would marry, the number of children she would have, that she would "lose" her husband at such and such a time, and that at sixty she would marry again. The predictions were exactly fulfilled in order. The woman's husband did not die but left her at the time named. As to the last prediction it seemed, when

Mrs. St. Hill saw her, a most improbable one, for the woman was not only elderly but very plain. "Two years afterwards," said Mrs. St. Hill, "I met my brother. He laughed and said, 'Do you remember that old cook? Do you know, she has gone and got married again?'"

The lecturer next narrated the case of a schoolboy whose sister she knew. This lad had the power of influencing his brother at a distance by an exercise of will. He would, for example, deprive him of the power of proceeding on a journey. One day he put his hand on a post in the river and said, "My brother cannot pass that post." Sure enough when the brother came up he could not row past the post. The boy could do this kind of thing with his brother in any place he liked. There was another curious gift. She had known a gentleman—an actor—who had the power of saying to material objects, "Come along," and they came. She had witnessed the exercise of the same gift in New Zealand. A lady with whom she was staying got up to leave the room, and a small table went after her. She had also seen similar things happen at séances.

In the part of the Devonshire coast with which Mrs. St. Hill was acquainted there was always a "wise woman" to whom the women went to ask whether their husbands' boats were coming back safe. A clergyman came into the neighbourhood and preached against what he regarded as a superstition, but afterwards he became an ardent believer in the *bona fides* of the witch and the genuineness of her powers. But one day there arrived a new sergeant of police who did not like what was going on. He sent a policeman, who called on the old woman and represented that he was in great trouble. She turned the cards, but could not discover any trouble, and told him that she did not know what he had come for. Asked her fee she said that as she had not been able to do anything for him there was nothing to pay. However, as there is always a great demand among the police that they should make their cases good, the old woman was charged. The magistrates with one exception would not sit to try the case. The prisoner was convicted, and was sentenced by this magistrate to one or two months' imprisonment. On leaving the dock she turned to him and said, "Before I come out your toes shall be turned up to the daisies." To the policeman she said, "As for you, policeman, you Jews who came to me with that lie about your being in trouble, you shall go down, too, but you shall be in a room and beat your head on the floor, and pray for death, and death will come." Before the old woman's term was up the magistrate was taken ill and died. The policeman, in a courageous effort

stop a mad dog, was bitten and died of hydrophobia, beating his head on the floor as the witch had foretold.

Another story which Mrs. St. Hill related, and which she called "The Cat's Sacrifice," was perhaps the most remarkable of all. She was staying in lodgings in Devonshire, and was in the sitting-room one day when a cat which had been sitting quietly in the room suddenly dashed out and fairly flew up the street, to return a little later with a small boy of four or five years of age. The cat could not possibly have seen from the room that the boy had left school and was on his way home. The landlady remarked, "That boy has a right to love cats." She went on to tell her lodger that before the child was born her husband (the boy's father) had a good business, but the man's mother (who did not approve of his marriage) sent for her other son to take up the business, which had been their father's. But for the kindness of a gentleman who lent him money to start on his own account, the unfortunate man would have been ruined. Soon after the baby was born it had severe convulsions. The family cat, which was much attached to the infant, went out, had a fit exactly like the infant's and died, whereupon the child recovered. Soon afterwards the baby's mother consulted a celebrated white witch, who told her: "Your mother-in-law tried to throw a spell on the infant before its birth. Though I was able to protect your child I could not destroy the spell altogether; I could only divert it. Your cat gave its life for the child." "The first thing," added the landlady, "which that boy did when he was able to go about alone was to find a lost cat and bring it home."

"With regard to the subject as a whole," said Mrs. St. Hill in conclusion, "I think that the powers I have mentioned are only links in that wonderful chain, part of which we can grasp, of those extraordinary gifts which we have in ourselves which we may use perfectly honestly and legitimately for the good and comfort of each other. But I think we are on dangerous ground on account of our half knowledge. Do you of the London Spiritualist Alliance think it would be worth your while to do as was done in ancient time—secure certain members who have these gifts and take on yourselves the worldly side of the matter, so that there shall be no danger of temptation, and by getting real knowledge you will be able to use it, because I think all that is done by mediums exposes them to a considerable amount of danger? But if we have a certain number of honest people set apart without any chance of being compelled in consequence of want of money to exercise their powers when they are not inclined, and possibly to invent a little bit when asked, we should not find it so difficult to convince the outside world of the reality of psychic gifts. I was rather wondering whether it would come into the minds of any of you that certain people *can* be consecrated and put aside so that the world should not trouble them, and that consequently there should be no opening left for the outer world to scoff and say that half of us are humbugs. It would be a great thing to have a great society behind us. Of course you have done a great deal, and it is just a question I leave with you whether anything further can be done on these lines." (Applause.)

THE DISCUSSION.

THE CHAIRMAN asked whether Mrs. St. Hill thought the powers exercised by the people called witches were their own powers or whether they really had the power of calling in unseen agents to do their bidding. Some of the cases mentioned by Mrs. St. Hill seemed to suggest the ability of leaving the body and visiting distant places, possibly by what was known as "travelling clairvoyance." Where there was a power of doing mischief, was that power in the witch or did the witch have power over "elementaries" (as Theosophists called them) to compel them to act as their agents?

MRS. ST. HILL said she was afraid on that point she had less knowledge than some of those present. Her impression was that there was a great deal of outside influence which came in to help them. At the same time these people had certain inborn gifts which enabled them to come into contact with the outside influences which were there.

MISS MACK WALL expressed her disagreement with the idea of isolating psychics in order that they might develop some particular gift. The famous medium Mrs. Corner (Florrie Cook)

had told Sir William Crookes, after her return from a successful tour in Paris, that she was tired of being regarded simply as a medium. She wanted to go home and live a normal life. There was the danger when isolating these psychic people of making them too one-sided. Some had lost their power when withdrawn from ordinary life.

THE CHAIRMAN referred to the fact that Mrs. Corner could trace her descent back to a Mrs. Blunt, who was burned as a witch. This suggested that this medium's power was an hereditary gift.

MRS. ST. HILL thought that if isolation resulted in a one-sided development, that was in one way a good thing. It meant a concentration of the power which could not develop in a marked fashion if the psychic were too many-sided.

ALDERMAN WARD said he would like to supplement Mrs. St. Hill's references to Mother Shipton, who happened to have lived within three miles of his own home. Through the mediumship of a gifted young lady, a non-professional psychic, who by her parents' permission occasionally exercised her powers, he had received messages from an entity claiming to be Agatha Shipton. Alderman Ward referred to the practice of making a small image of an enemy and sticking pins into it in order to concentrate the malicious thought. In this way the witch was able to work injury to the person whose image was used. They could understand this better when they knew sufficient of the laws of thought-transference.

LADY MUIR MACKENZIE said that a bishop in Australia had told her that when he worked amongst the aborigines there, it happened at times that one of them would come to him to complain that some enemy had buried a bone with a view to doing some injury to him (the native), and that the bone must now be decaying, as he felt very sick. The bishop would then seek out the man's enemy, and compel him to dig up the bone and thus take off the spell, after which the sick man would recover. The bishop had said this form of witchcraft (or was it hypnotism?) was a common practice.

Another member of the audience inquired what power was exercised by the youth who by placing his hand on a post prevented his brother from passing it?

MRS. ST. HILL remarked that it had been said that Queen Caroline stuck pins into an effigy of her husband, George IV. But she had never seen the process of sticking pins into waxen figures. It seemed to her to be a form of the "absent treatment." (Laughter.) Certainly if you reversed the Christian Science method you had witchcraft. It had been objected that want of funds stood in the way of the proper training and development of mediums. But surely there were scores of people who would be willing to provide funds for the cultivation of genuine and reliable clairvoyance. It would be merely a matter of their providing the money, and if they knew that the thing was true and useful there could be no question about making it pay.

THE CHAIRMAN said the suggestion regarding the proper cultivation of psychic gifts was one which had long been in their minds. They had often heard of the idea of founding a School of Mediums, or, as it had been called, a "School of the Prophets." It would be a great thing if they could put their mediums beyond temptation; and on this point he might say that a great many of the charges brought against mediums had been the result of suggestion on the part of sitters. If a sitter went to a medium with a strong thought concerning the medium as a fraudulent person, the medium was sometimes affected by that thought. His or her mind was impregnated with the idea. There was a process of hypnotic suggestion, and the medium might do what a positive-minded sitter thought and expected him to do. It had happened many times. He expressed his concurrence with Miss Mack Wall's observations, and quoted the remark of the control of a well-known medium who said, "The great difficulty is to prevent a one-sided development. We want to get an all-round medium." The control had added that to take the medium away from the ordinary work-a-day world was bad. True, they had done this in ancient times with some success. But he thought a middle course was better—not to put the mediums out of contact with the world of every-day life, but to give them kinder and gentler treatment. He hoped that all present would join with him in

giving their speaker a very hearty vote of thanks. She lived a long way off, and had come there at considerable inconvenience.

DR. ABRAHAM WALLACE, in seconding the motion, said that he would like to remind them that, in the eyes of the law, Mrs. St. Hill was herself a witch. (Laughter.) Some time ago he had taken the chair at a meeting which had for its object the repeal of the law against sensitives. He had often thought they required some corporation formed to do away with these unjust laws, obsolete in spirit. With regard to the case of the two brothers about which a question had been asked, he believed that the explanation was that the two brothers were in close sympathy, that there existed between them a kind of subconscious telepathy. One brother was able so strongly to impress by suggestion the subconsciousness of the other as to produce such effects as that described by the lecturer.

The resolution of thanks having been cordially adopted the proceedings terminated.

THOUGHT-READING EXTRAORDINARY.

By RICHARD A. BUSH.

Professor A—, a gentleman well known in France and many other parts of the world as being possessed of certain extraordinary psychic powers, especially that of thought-reading, is at present residing in this country, having lost his homes in France and Belgium owing to the present war. I was introduced to him last week at my brother's house in B— whilst he was making a friendly call. During conversation about these faculties of his he kindly offered to give me an example of thought-reading. There were also present two of my sisters-in-law and a mutual friend. We were having tea in my hostess's boudoir which is on the first floor. I went downstairs into the drawing-room, quite alone, and wrote three questions on three separate pieces of paper of equal size. These I folded several times until they were mere pellets, and rejoined the party upstairs, keeping them in my hand. None of the others had the slightest notion of what I had written. The professor took one of the pellets from my hand and, without unfolding it, pressed it against his forehead for a few seconds and then returned it to me in the same condition. That piece of paper I placed on the table at which I was sitting, and the other two which he had not touched, and which had not left my possession, I held firmly in my closed left hand. He looked at me for a moment or two, and then said: "The question on the paper I touched reads something like this: 'Will you give me news as to mental processes—processes—about your—thought-transference?'" adding that he had not been able to obtain complete concentration of his mind, and he feared he had not got it word for word. He then proceeded to state the contents of the other two papers as follows: "Have you studied geology?" "Do you believe that the so-called dead can communicate with people still in the flesh?" It took him less than five minutes to do that. The questions I had written and numbered were:—

1. "Will you give me your views as to the mental processes involved when you exercise your powers of thought-transference?"
3. Have you studied geology?
2. Do you believe that the so-called dead can communicate with people still in the flesh?

The paper he touched happened to be No. 1.

We all thought this was very wonderful, but he was not satisfied because he had not given the first question word for word. So I went downstairs again, leaving Professor A— in conversation with the others, and hurriedly wrote three more questions under the same conditions. I returned to the boudoir, not parting with my slips of paper, and suggested that instead of saying what was on them he should write it. I gave him one of the folded pieces of paper, which he placed against his forehead for a moment and returned to me intact. The other two pieces he did not touch and they never left my hands. None of the others in the room knew what I had written. I had previously mixed up the three pieces in my hands, so I did not know which was which. He asked me if I had any preference as to which he should read first. I said that I left it entirely to him. I placed one of the pieces on the table as before, the

others I held, one in each hand. He then took a piece of paper and straightway without hesitation wrote:—

1. "Have you any strong views as to the ethics of war?"
2. "Do you think that in the future there will be a great world war of white against the coloured race?"
3. "How many beans make five?"

signing his name at my request at the end. He stated he had dealt with the questions in the order that I had written them. I handed the notepaper to Baroness de — (one of the callers present) and proceeded to read the questions I had written. They were as follows and given in the order I had written them:—

1. "Have you any strong views as to the ethics of war?"
2. "Do you think that in the future there will be a great world war of white against the coloured races?"
3. "How many beans make five?"

I wrote a brief record of the above transaction, giving the conditions under which the experiment was performed, and this was signed by the three others present. The only difference between my last three questions and those written out by Professor A— was that in question No. 2 he had the word "race" in the singular, whereas I had written "races." There were no poses, contortions, or gestures of any kind. It was all done quietly, naturally, and quickly. I would have given full names and addresses of all the parties concerned, but Professor A— desired me not to publish his name, as he did not wish to be burdened with correspondence just now.

[Mr. Bush has furnished us with the name of the thought reader. We have also seen a statement signed by the witnesses, certifying that the experiment was carried out under proof conditions.—Ed.]

SIDELIGHTS.

The Harrow-road Women's Hospital for Children acknowledges its indebtedness to the organist and friends of the Baywater Spiritualistic Mission for their great kindness in recently entertaining, at the local Congregational Church, the mother and children to a good tea, followed by an excellent concert including patriotic songs by the choir and fascinating dance by the Misses Doris Curnock and Hylda Smith.

The "Occult Review" for January gives a portrait and biographical sketch of the late Mr. David Patterson Hatch (July Hatch), the author or inspirer of the famous "Letters from Living Dead Men." There are also articles on "Black Magic and Voodooism in America" by Irene E. Yote Warner, "Signs and Warnings" by Reginald B. Span, "The Comte de Gabalis" by Gerald Arundel, and "The New Creation" by Reginald Miriam Bloch.

Mrs. E. A. Calvert, president of the Progressive Research Club of Toronto, Canada, sends us a copy of the club's syllabus of lectures for 1914-15. The programme is an excellent one dealing with a very wide range of subjects of both psychic and general importance. Mrs. Calvert records with pleasure a visit recently paid to the city by Mr. H. G. Burroughs, a Chicago, trumpet medium and trance lecturer, a young man whose intellectual acquirements (she states), added to his psychic gifts, gained for him during his stay in the city an entrance to the highest social and intellectual circles, with the result that he obtained appointments with some of Toronto's representative citizens who had been previously indifferent to Spiritualism and succeeded in awakening both in them and others a wonderful interest in the subject.

Residents in that charming suburb of North London, Finchley, cannot complain that no endeavour is made to bring our subject under their notice. The "Finchley Press" of the 25th ult. contained a column report of a "communiqué" sent to the Finchley Spiritualistic Centre on the preceding Friday by its founder and director, Mr. Thomas Blyton, on the subject of psychic photography and psychography. In regard to the methods of producing psychographic effects, Mr. Blyton refers inquirers to the explanation given through the American medium, Fred P. Evans (see LIGHT for November 14th last, p. 549), and in Vice-Admiral W. Osborne Moore's book "Glimpses of the Next State." He also calls attention at some length to the remarkable psychic photographs presented to the Centre by Mr. Henry Blackwell, Mr. William Walker, and Mr. W. G. Mitchell.

Mrs. C. Arthur Pearson, hon. treasurer, and Lady Roxburgh, hon. secretary, of the Queen's "Work for Women" fund, announce that as the result of their Christmas appeal for willing donations they have received the handsome sum of £8,372 6s. (167,446 shillings), a very gratifying result.

Our French readers and those who feel specially interested in our French Allies may like to know that a movement is on foot for the welfare of the wives and children of the French eservists who have been called to the colours. Particulars may be obtained on application to Mme. Marie de Perrot, Adelphi House, Duke-street, London, W.C.

A correspondent writes, *apropos* of Mrs. St. Hill's address on "Witchcraft": "Not all of Mother Shipton's prophecies have been successful. According to Chambers' 'Book of Days,' she is stated to have foretold that when the dragon of Bow Church and the grasshopper of the Royal Exchange should meet, London streets would be deluged with blood! In 1820 both these weathervanes were lying together in the yard of a stonemason in Old Street-road, but happily the prophecy was not fulfilled."

A reader calls attention to the following in the "Evening News" of the 28th ult. It certainly seems to have been fulfilled in some respects in a striking way. "A student of astrology who heads his contribution 'A Warning from Mars,' makes the following deductions from his study of the planets: 'The configurations are of very grave import from the 29th inst. to January 2nd, when great vigilance and precaution will be needed around our coasts. New Year's Day looks particularly evil, and likely to bring the most sanguinary battles. At home numerous fires will probably occur between the 1st and 2nd, with other disasters.'"

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

Life After Death.

SIR.—As you have so clearly pointed out in your footnotes to Mr. Kay Robinson's letters, there is no inconsistency in the existence of an all-pervading Universal Spirit and our belief in the survival of individuality, and after the very positive and dogmatic tone of his first letter, Mr. Robinson's explanation is disappointing. I am glad, however, that he is not one of the Rip Van Winkles who have only just been awakened up by Sir Oliver Lodge's recent emphatic utterances, because it is always more pleasant and profitable to discuss important problems with those who have taken the trouble to acquaint themselves with the leading features of such problems. For the scientific investigation of spirit return and the survival of human personality after death, clear thinking, an entire absence of dogmatism and preconceived notions, and a just appreciation of evidence and testimony are qualities absolutely essential. That Mr. Kay Robinson is somewhat lacking in these qualities, I trust I shall be able to prove by a close examination of his letters; I will be as brief as possible.

In his first letter he used such expressions as "absolutely certain," "the failure of all to realise," "such a belief leads to unscientific and illogical consequences which only mystics can ignore," and a reference to the "Holy Ghost" of the Scriptures—which emanates from God." Now his second explanatory letter does not give us the smallest scientific evidence that such language was justified, so it can only be regarded as dogmatism, permeated by the Trinitarian doctrine. In the first paragraph of his second letter Mr. Robinson agrees that after death the Spirit continues to live in newer and better forms, yet a little further on he says "We ask too much, when as separate worn-out material tools we claim to survive our end." Is this clear thinking? Why is it so difficult for him to realise the truth of what our spirit friends tell us, that spirit forms are ethereal counterparts of physical forms? What is there unscientific about the fact? To use the words "impossible reasonably" on this point is quite out of place, when thousands of people quite as reliable as Mr. Robinson have good reasons for believing it. Referring to our belief in the separate existence of the spirits of all individuals after death, Mr. Robinson again asks whether we have proofs. In reply, I say it has been proved as clearly and as conclusively as any of the leading principles of the material sciences, and proved in the same way. That Mr. Robinson does not exhibit a just and impartial appreciation of evidence obtained by others, whilst magnifying the importance of his own,

is clear from his statement that he has "investigated and accumulated evidence" under more favourable circumstances than Sir Oliver Lodge and other scientists. If that is true, why does he not give us proofs? Does he not realise what an absurd position he is taking up by asking for more proofs when he has none himself, or as you put it, Mr. Editor, nothing but a negative theory? Still more absurd is it when Mr. Robinson says "One must not trust what appears to be one's knowledge." That is truly Podmorean. But it is a matter for thankfulness that Spiritualists generally and scientists like Sir Oliver Lodge are made of better stuff than that, otherwise survival after death would not matter very much.—Yours, &c.,

W. CHRIMES.

Marple, January 1st, 1915.

"The Unknown Guest."

SIR,—I have recently read Maeterlinck's "The Unknown Guest," and had looked forward to it so much that a kind friend, knowing how eager I was to see it, sent it to me as a Christmas present. I was woefully disappointed except as regards the long chapter on the Elberfeld horses. M. Maeterlinck has investigated these *personally* and under excellent conditions, with the result that he has written something worth reading about them.

"The Unknown Guest," although far more attractive in style than the "Law of Psychological Phenomena," by Thomson Jay Hudson, is equally superficial and *borned*. They both start with a theory, and endeavour to fit all the facts into it.

Having supplied the subconscious self (so truly named "The Unknown Guest") with practical omniscience and a pretty fair approach to omnipotence, both Hudson and Maeterlinck have naturally no difficulty in stretching the "subconscious" wide enough to cover all the facts and avoid all the awkward corners.

"Hiders are the best finders," we are told, and those who supply the subliminal with all its hypothetical powers can easily produce these powers on demand and thus become "Universal Providers" of explanations to the public. Even Maeterlinck falls a victim to the well-known old trick. "First find an explanation founded on an hypothesis, and then in referring to it, say, 'We have already seen,' &c. Thus a bare possibility becomes at once a probability, and the probability blossoms out a few pages later as a satisfactory *explanation* of awkward phenomena—awkward for those who are stubbornly determined to accept no explanation that involves any outside source.

I should not trouble you with these remarks were it not that I greatly fear this book may do much harm at this particular moment. I am brought constantly in touch with bereaved parents and wives, and find it sufficiently hard to induce them to take the simplest steps that might help them to realise that their beloved are still with them, loving them and often needing them as of old. I implore them to give up just ten minutes a day to sitting in the silence and trying to realise this—knowing that with patience a full realisation of the fact will crown their efforts. Almost invariably the first objection is "But how am I to know it is not merely my subconscious self imagining that it is my boy?" or "My subconscious self may be masquerading as my boy—we are always told the subconscious self is so deceitful," &c.

Sometimes I feel inclined to use a short and expressive word of four letters about the "Unknown Guest" on these occasions. It is so heart-breaking to see people standing in the light of their own happiness and the happiness of those who have passed over so tragically. Is there no sense of identity that they can trust?

If a blind and deaf woman sat alone in a room and her husband came in and kissed her, would she not recognise his touch if she loved him dearly? Would she begin theorising about the "Unknown Guest" and his passion for telling lies and making her imagine that which is not true? Would she not rather say, "That is my husband's touch—I should recognise it if there were fifty other people in the room trying to deceive me"? And then comes Maeterlinck's book, with the influence of his name to back it up! And most of these poor mourners do not know enough of the subject to recognise how superficial are his judgments—founded on very insufficient knowledge of facts and upon reading what other people have said and thought on these subjects—diligent reading, no doubt, but nothing can take the place of personal experiment in addition to diligent reading.

Let him investigate at first hand and without preconceived theories—as he investigated the Elberfeld horses. Let him give "The Unknown Guest" credit for not aping the methods of the German bureaucracy and telling silly lies all the time. Then he will write a book upon psychical subjects worth reading, and not a mere *rechauffé* of theories and methods which, alas! may be even now depriving many of the consolations which await them, and which are founded upon truth.—Yours, &c.,

E. K. BATES.

The Late Col. de Rochas—A Sidelight on Prophecy.

SIR,—In connection with your announcement of the passing of Colonel de Rochas, those of your readers who have followed his experiments in "regression of memory" may be referred to an interesting letter by "N. G. S." in your issue of July 18th, in which it was shown, on the authority of "Le Messager," that one of his hypnotic subjects had prophesied his passing in 1916. After describing several of her past lives, she was compelled by the "passes" of Colonel de Rochas to travel in similar fashion into the future. The experiment took place in 1905, but she soon projects herself beyond that date. In 1914 she "dies." Later still she speaks of Colonel de Rochas as one who "died two years after her, in 1916."

The important point is that, if this prediction had been fulfilled, it would have been excellent presumptive evidence of the truth of at least some part of her accounts of previous lives, and therefore of the truth of the reincarnation theory. Personally I do not wish to believe in reincarnation and am not sorry to find in this particular prophecy one more subliminal romance.—Yours, &c., N. G. S.

The Idealist's Point of View.

SIR,—The ingenuity of "N. G. S." extorts my admiration. By a smart bit of word-play he makes an argument against the idea of the infinite divisibility of space (assuming space to have an external existence) out of the very fact which is most obviously involved in that idea, and which is, indeed, its basis. The sentence in which he does this is worth quoting: "You may divide an inch into ten parts, and each part into ten more, and this process you may continue *for ever*, but you will always have a finite number of parts." Of course, for how could space be infinitely divisible if one could finish dividing it? The two final clauses of "N. G. S.'s" sentence have no necessary connection with each other, for while in one he emphasises "*for ever*" (which points beyond time), in the other he substitutes, as though it meant exactly the same thing, the word "*always*" (*i.e.* all times).

When "N. G. S." has reached the end of the endless, when he has divided his inch of space *for ever*, he may attain to the consummation of his labour and find in that inch an infinite number of parts, but *not before*. (He will pardon my use of italics.) Or he may undertake another simple task connected with space, that of ascertaining its magnitude. When he has roamed from star to star *for ever*, he may—presuming space to be infinite—succeed in compassing its infinite dimensions, but *not before*. Till then, though he add millions to millions, he will *always* have only a finite number of cubic miles. Unless, indeed, in his journey he loses all sight of, or touch with, material objects. He will then have arrived at those "confines of Nothingness" to which he referred in his article on "Time and Space" of October 17th last, and will find himself stopped by—not a brick wall, for that he might climb over, but a far more formidable barrier—Nothing! Space, Motion, and Time will all have fled together, leaving him poised in empty void. Let him summon up then his idea of fixed absolute Space—square feet, yards, miles (all based on the comparative relationship which visible, tangible objects bear in his sensations to one another). Or of fixed Motion—so many miles an hour—the changing of these Space relationships). Or of fixed Time—hours, days, years—(fixed merely by the relative motions of stars and sun and earth). To be sure, the supposition invisible, intangible, unsmellable, untastable ether may be all around him, but if it declines to twist itself into whirling knots and thus make its presence known he will be quite justified in calling it "Nothingness"—it will certainly be nothing so far as he is concerned. If he gets back to material conditions, and Space, Motion, and Time return to him (they will, I imagine, prove their inseparableness by returning, as they went, hand in hand) he will probably at first treat Time a little cavalierly and regard the assertions of other earth-dwellers that he has been absent so many months or years as quite arbitrary. He may even refuse any right to stars or earth to dictate to him in the matter and insist that they must have been more than ordinarily slow in their courses and revolutions, as in his own experience he has been gone a life-time.

In conclusion I should like to thank Mr. Constable for his kindly appreciation of my last article and his very thoughtful and suggestive comments.—Yours, &c., D. ROGERS.

ANSWERS TO CORRESPONDENTS.

E. PULLEN, Queensland (Direct Voice).—Since replying to you last week, we have learned that fibre trumpets may be obtained from Jas. Newton, 537, Western-avenue, Toledo, O., U.S.A.

EWING (San Francisco).—Many thanks for cutting. Curiously enough we were already engaged in dealing with the same subject, which was the topic of an article in a London weekly.

SOCIETY WORK ON SUNDAY, JAN. 3rd, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION.—Steinway Hall, Lower Seymour-street, W.—Mr. H. Biden Steele conducted the Intercession Service, and gave a helpful and uplifting address on "The Future." Mrs. Demuth kindly sang a solo. Mr. W. T. Cooper presided. Sunday next, see advt. on front page.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Baywater, W.—Morning and evening, trance addresses by Mr. R. W. Beard. Miss Dorothy Haywood sang a solo. Sunday next, at 11 and 7, Mr. Percy Street. Thursday, 14th, at 7.45, Mr. Ernest Meads.—W. B.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-square, W.—Mrs. Fairclough Smith gave inspirational addresses, followed in the evening by clairvoyant descriptions which were all recognised. For next Sunday see front page.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mr. Prior gave an able address, followed by clairvoyance by Mrs. Brownjohn. Sunday next, Alderman Davis will give an address.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD.—Mr. Cox gave a good address and Mrs. Stenson clairvoyant descriptions. Sunday next, 11 a.m., public circle; 7 p.m., Mr. Eells, from U.S.A. Thursday, at 8, public meeting.—M. S.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mrs. Ensor gave an address and answered questions. Sunday next, 11.15, open circle; 7 p.m., Mr. Symons. Friday, 8.15, public circle. 17th, Mrs. Miles Ord.—F. K.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Impressive address, "Cultivation of the Soul," and good clairvoyance by the President. Solo by Miss Johnson. Thursday circle postponed until after Social on the 14th. Sunday next, at 11, service and circle; at 7, Mr. Robert King.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Mrs. Mary Gordon gave an address and descriptions. Sunday next, 11 a.m., meeting; at 7 p.m., Mrs. E. Neville will give an address and descriptions. Monday, 8 p.m., public circle. Tuesday, 7.15, healing. Thursday, 7.45, members only.—N. R.

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Mr. A. Trinder's interesting address, "The Spiritual World and its Relation to this World," was much appreciated, as well as his subsequent clairvoyant descriptions. Sunday next, Mr. and Mrs. Hayward, address and clairvoyance.—W. H. S.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Good addresses and descriptions by Mr. Horace Leaf. Sunday next, 11.15 a.m., public circle; at 7, Mr. F. G. Clarke (president), address. Tuesday, 3, interviews; public circle at 8, also Wednesday at 3.—H. J. E.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Morning, open circle; evening, Mrs. G. C. Curry, address and descriptions. Sunday next, 11.15 and 7, Mr. Huxley; 3, Lyceum. Tuesdays, at 8, Wednesdays, at 3, Mrs. Curry, clairvoyante. Thursdays, 8.15, public circle.—A. C.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning service conducted by members of the Church. Evening splendid address by Mrs. Beaupaire on "Is Prayer Answered?" and helpful messages and descriptions. Sunday next, at 11 a.m. and 6.30 p.m., services.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mr. Payn spoke on "The Past, Present and Future of the Church." Mrs. Maunders, Mr. Parker and Mr. Nuthall also addressed the meeting. Sunday next, at 3 p.m., Lyceum; at 7, Mrs. Miles Ord, address and clairvoyance. Circles: Monday, 7.30, ladies; Tuesday, 8.15, members; Thursday, 8.15, public.—H. W. N.

GOODMAYES AVENUE (opposite Goodmayes Station).—In the absence of Mr. T. Brooks, an address on "One Life, One Law" was given by Mr. C. E. Sewell. 29th ult., address on "Spiritual Development" and descriptions by Mrs. A. Jamrach. Sunday next, 7 p.m., Mr. L. I. Gilbertson F.J.I. Tuesday, 8 p.m., Mr. H. Wright. 17th, Mr. Geo. F. Tilby.—C. E. S.

WOOLWICH AND PLUMSTEAD.—Mrs. Webster gave a trance address and descriptions. 30th ult., address on "The Two Worlds" and good clairvoyance by Mrs. Marriott. Sunday next, at 3 p.m., Lyceum; at 7, Mrs. M. E. Orłowski, address and clairvoyance; 8.30, public circle. Wednesday, Miss M. Woodhouse, address and clairvoyance.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, usual circle; evening, New Year's address by the leader, and addresses on "Spiritualism and Reform" by Mesdames Bloodworth, Moore, and Sharman, supplemented with remarks by Messrs. Newman, Thomas, and Goodwin. A very pleasant meeting. Sunday next, at 7 p.m., Mrs. Jamrach, address and clairvoyance. Thursday, at 8.15 p.m., Mrs. Sharman, clairvoyance. 16th, Social and Dance at Furnival-street, E.C. 6.30 p.m. (Evening dress optional). Tickets 1s.—P. S.

WIMBLEDON.—BROADWAY PLACE (NEAR STATION).—Mrs. Neville gave trance address and excellent descriptions. Sunday next, at 7, Mr. Karl Reynolds on "Does the Soul Survive the Body?"—T. B.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Miss Violet Burton gave a trance address on "New Year Resolutions," and answered questions. 30th ult., Mrs. Connor, clairvoyant descriptions. 31st, Mr. and Mrs. Hayward, address and clairvoyance. Sunday next, at 7 p.m., Mrs. Maunders. Wednesday, at 3, Mrs. Harrad. Thursday, at 8, Mr. and Mrs. Connor. 24th Mrs. E. Neville.—A. T. C.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. H. M. Thompson opened a discussion on "Some Sources of Error in Mediumship"; evening, Mrs. J. Miles Ord gave an inspiring New Year's Message and the watchword "Go Forward," also descriptions. 30th ult., Mrs. S. Podmore gave descriptions. Sunday next, 11.15 a.m., open circle; 3 p.m., Lyceum Session; 7, Mr. Harold J. Carpenter. 9th, 7 p.m., Study Group. 13th, Mrs. E. Webster. 17th, 11.15 and 7, Mr. Alfred Vout Peters.—J. F.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, address by Mr. Richards; evening, address and descriptions by Mrs. Podmore, who also gave psychometric readings on the 4th. 31st ult., public circle. 2nd inst., Lyceum annual tea and entertainment, a great success. Sunday next, 11.30, Mr. Cowlam, address and answers to questions; 7 p.m., experiences by members, followed by quarterly meeting. 14th, 8.15, Mrs. Orłowski. 16th, 8 p.m., Invitation Social. 17th, 7 p.m., Mrs. Cannock.—T. G. B.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mr. L. I. Gilbertson conducted Intercession Services both morning and evening. BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses and descriptions by Mr. H. Mundy. 31st ult., Watch-Night Service.

TOTTENHAM.—684, HIGH ROAD.—In the unavoidable absence of Mrs. Mary Davies, Mrs. Marriott kindly gave an able address on "Two Worlds," and successful clairvoyant descriptions.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—The President gave an address, followed by clairvoyant descriptions and messages.—W. P. C.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGCOMBE-STREET.—Meeting conducted by Mr. Amos, trance address by Mrs. Short, clairvoyance by Mrs. Dennis; soloist Miss Drake.—E. E.

WHITLEY BAY.—Mrs. E. H. Cansick delivered a trance address on "The Book of Life—page 1915—and the Recording Angels." This was the closing service for this Mission.—C. C.

EXETER.—DRUIDS' HALL, MARKET-STREET.—Morning and evening, address and clairvoyance by Mrs. E. Trueman, of Plymouth. Large and appreciative audiences.—J. H.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Addresses and descriptions by the president, Mr. F. T. Blake. Morning subject, "The True Religion"; evening, "A Happy New Year." Thursday (midnight), Mr. G. Jepp, Portsmouth.

BIRMINGHAM.—PRINCE OF WALES ASSEMBLY ROOMS, BROAD-STREET.—Morning, public circle; evening, Mrs. Groom gave an address and clairvoyant descriptions. 4th, two meetings conducted by Mrs. Inkpen, lately returned from a visit to the United States.—T. A.

SOUTHEND.—SEANCE HALL, BROADWAY.—Morning, Mr. Randle spoke on the "Present Crisis." Evening, Mr. Haggood's reading, "The War and Christianity," was followed by the president's comments upon the same. Mr. Randle's clairvoyant descriptions were much appreciated.—C. A. B.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. A. Lamley gave addresses on "Practical Mysticism" and "The Soul of Belgium." Mrs. Lord gave a violin solo. 30th ult., Mr. Wheeler, Mrs. Richardson and Mrs. Gutteridge assisted at a public circle.—J. McF.

SOUTHPORT.—HAWKSHEAD HALL.—Addresses by Miss F. Waghorn on "Spiritualism as Science, Religion, and Philosophy," and "God"; clairvoyant descriptions were given. On New Year's Eve a social gathering was held, followed by a Watch-Night Service, conducted by Mrs. Scholes.—E. B.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, address on "The Birth of the Christ," also clairvoyant descriptions and messages by Mrs. Alice Jamrach. 30th ult., 8 p.m., address and descriptions by Mrs. Maunders. The New Year's Social held on Saturday, the 2nd, in the Hall over Free Library, Romford-road, was largely attended and both the musical programme and the dances were thoroughly enjoyed. Thanks are especially due to the following artistes: Miss Muriel Bell, Miss Thompson, Miss Crowder, Mr. Belling (songs); Mr. Rangdale (humorous songs); Miss Clarice Perry (violin solos); Miss Neta Holland (ventriloquism); and Miss Hubbard who officiated at the piano. Mrs. Jamrach, M.C., carried out all arrangements with her usual success.

EXETER.—MARLBOROUGH HALL.—Addresses by Mrs. Letheren and Mr. Elvin Frankish; clairvoyance by Mrs. Letheren.—E. F.

TORQUAY.—Trance address on "The Riddle of Life and Death," by Mrs. Thistleton, followed by clairvoyant descriptions and messages. 29th ult., ladies' meeting. 31st, Watch-Night Service.—R. T.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STONE-ROADS.—Morning, healing service conducted by Mr. G. F. Tilby; afternoon, Lyceum, Open Session; evening, Mr. Smith delivered an address, after which Mrs. Smith gave clairvoyant descriptions. Anthem by the choir.—A. L. M.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Morning and evening, addresses by Mr. W. H. Evans, of Merthyr Tydfil, who took as his subjects, "Spiritual Gifts" and "Spiritualism, Retrospective and Prospective." After each address questions were invited and dealt with. Watch-Night Service conducted by Mr. Eddy. Other usual meetings.—W. G.

MRS. ALICE JAMRACH (11, Sheringham Avenue, Manor Park) writes to express her gratitude to the following for their gifts of money and parcels, on behalf of the Distress Fund connected with the Little Ilford Society of Christian Spiritualists: Donations—Mrs. Hedlow, 5s.; Anon. (Brighton), 2s.; W. H. C. (Tottenham), 1s.; A. Halls, 3s. Parcels—Mesdames Barrodale, Thompson, Crowder, Stocks (Southport), Bannister (Bedford), Powell, Louise (Stratford).

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The Late Col. de Rochas—A Sidelight on Prophecy.

SIR,—In connection with your announcement of the passing of Colonel de Rochas, those of your readers who have followed his experiments in "regression of memory" may be referred to an interesting letter by "N. G. S." in your issue of July 18th, in which it was shown, on the authority of "Le Messager," that one of his hypnotic subjects had prophesied his passing in 1916. After describing several of her past lives, she was compelled by the "passes" of Colonel de Rochas to travel in similar fashion into the future. The experiment took place in 1905, but she soon projects herself beyond that date. In 1914 she "dies." Later still she speaks of Colonel de Rochas as one who "died two years after her, in 1916."

The important point is that, if this prediction had been fulfilled, it would have been excellent presumptive evidence of the truth of at least some part of her accounts of previous lives, and therefore of the truth of the reincarnation theory. Personally I do not wish to believe in reincarnation and am not sorry to find in this particular prophecy one more subliminal romance.—Yours, &c., N. G. S.

The Idealist's Point of View.

SIR,—The ingenuity of "N. G. S." extorts my admiration. By a smart bit of word-play he makes an argument against the idea of the infinite divisibility of space (assuming space to have an external existence) out of the very fact which is most obviously involved in that idea, and which is, indeed, its basis. The sentence in which he does this is worth quoting: "You may divide an inch into ten parts, and each part into ten more, and this process you may continue for ever, but you will always have a finite number of parts." Of course, for how could space be infinitely divisible if one could finish dividing it? The two final clauses of "N. G. S.'s" sentence have no necessary connection with each other, for while in one he emphasises "for ever" (which points beyond time), in the other he substitutes, as though it meant exactly the same thing, the word "always" (i.e. all times).

When "N. G. S." has reached the end of the endless, when he has divided his inch of space for ever, he may attain to the consummation of his labour and find in that inch an infinite number of parts, but not before. (He will pardon my use of italics.) Or he may undertake another simple task connected with space, that of ascertaining its magnitude. When he has roamed from star to star for ever, he may—presuming space to be infinite—succeed in compassing its infinite dimensions, but not before. Till then, though he add millions to millions, he will always have only a finite number of cubic miles. Unless, indeed, in his journey he loses all sight of, or touch with, material objects. He will then have arrived at those "confines of Nothingness" to which he referred in his article on "Time and Space" of October 17th last, and will find himself stopped by—not a brick wall, for that he might climb over, but a far more formidable barrier—Nothing! Space, Motion, and Time will all have fled together, leaving him poised in empty void. Let him summon up then his idea of fixed absolute Space—square feet, yards, miles (all based on the comparative relationship which visible, tangible objects bear in his sensations to one another). Or of fixed Motion—so many miles an hour—(the changing of these Space relationships). Or of fixed Time—hours, days, years—(fixed merely by the relative motions of stars and sun and earth). To be sure, the suppositionary invisible, intangible, unsmellable, untastable ether may be all around him, but if it declines to twist itself into whirling knots and thus make its presence known he will be quite justified in calling it "Nothingness"—it will certainly be nothing so far as he is concerned. If he gets back to material conditions, and Space, Motion, and Time return to him (they will, I imagine, prove their inseparableness by returning, as they went, hand in hand) he will probably at first treat Time a little cavalierly and regard the assertions of other earth-dwellers that he has been absent so many months or years as quite arbitrary. He may even refuse any right to stars or earth to dictate to him in the matter and insist that they must have been more than ordinarily slow in their courses and revolutions, as in his own experience he has been gone a life-time.

In conclusion I should like to thank Mr. Constable for his kindly appreciation of my last article and his very thoughtful and suggestive comments.—Yours, &c., D. ROGERS.

ANSWERS TO CORRESPONDENTS.

E. PULLEN, Queensland (Direct Voice).—Since replying to you last week, we have learned that fibre trumpets may be obtained from Jas. Newton, 537, Western-avenue, Toledo, O., U.S.A.

EWING (San Francisco).—Many thanks for cutting. Curiously enough we were already engaged in dealing with the same subject, which was the topic of an article in a London weekly.

SOCIETY WORK ON SUNDAY, JAN. 3rd, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION.—Steinway Hall, Lower Seymour-street, W.—Mr. H. Biden Steele conducted the Intercession Service, and gave a helpful and uplifting address on "The Future." Mrs. Demuth kindly sang a solo. Mr. W. T. Cooper presided. Sunday next, see advt. on front page.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Baywater, W.—Morning and evening, trance addresses by Mr. R. W. Beard. Miss Dorothy Haywood sang a solo. Sunday next, at 11 and 7, Mr. Percy Street. Thursday, 14th, at 7.45, Mr. Ernest Meads.—W. B.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-square, W.—Mrs. Fairclough Smith gave inspirational addresses, followed in the evening by clairvoyant descriptions which were all recognised. For next Sunday see front page.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WORK.—Mr. Prior gave an able address, followed by clairvoyance by Mrs. Brownjohn. Sunday next, Alderman Davis will give an address. SHEPHERD'S BUSH.—73, BECKLOW-ROAD.—Mr. Cox gave a good address and Mrs. Stenson clairvoyant descriptions. Sunday next, 11 a.m., public circle; 7 p.m., Mr. Eells, from U.S.A. Thursday, at 8, public meeting.—M. S.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mrs. Ensor gave an address and answered questions. Sunday next, 11.15, open circle; 7 p.m., Mr. Symons. Friday, 8.15, public circle. 17th, Mrs. Miles Ord.—F. K.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Impressive address, "Cultivation of the Soul," and good clairvoyance by the President. Solo by Miss Johnson. Thursday circle postponed until after Social on the 14th. Sunday next, at 11, service and circle; at 7, Mr. Robert King.

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CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning service conducted by members of the Church. Evening, splendid address by Mrs. Beaurepaire on "Is Prayer Answered?" and helpful messages and descriptions. Sunday next, at 11 a.m. and 6.30 p.m., services.

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This Alliance has been formed for the purpose of affording informa-
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Notices of all meetings will appear regularly in 'Light.'

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NOTES BY THE WAY.

In a recent issue of the "Sunday at Home" Mr. A. B. Cooper, greatly daring, ventures into the field of prophecy. We do not gather that he derives his impressions from occult sources, but, as we know, the mystical side of things often comes in in unexpected and unlooked-for fashion. Mr. Cooper foretells that the Christmas of 1915 will mark the commencement of a new era of the human race to which our children's children will look back at to the second advent of peace and goodwill. He sees German militarism dead and the Peace of London signed. Alsace and Lorraine will have returned to their old allegiance, Schleswig and Holstein will have again become part of the Denmark from which they were filched by Prussia fifty years ago, and the ancient States of Hanover, Saxony, Bavaria, Wurtemberg, and the rest will have regained their former independence:—

Tens of thousands of Belgians who spent last Christmas in a foreign land, but amongst kindly strangers, are now repatriated, and have at last the satisfaction of knowing that those who caused the destruction of their homes and the devastation of their peaceful country are required to make good at their own expense the damage they have done.

The Christmas of 1915 is to witness a wonderful birth of spiritual life not only in this island but throughout the world. Even if this prophecy be of the type known as "the intelligent anticipation of events," it coincides very curiously with many deliverances through more mystical sources.

* * * * *

Miss Elizabeth Severs, in her tiny booklet, "Ad Astrum" (Theosophical Publishing Company, 3d.), holds with Mrs. Besant, who contributes a brief introductory message, that the needs of the world constrain the re-appearing of "the Lord of Love," the great "World Teacher." She does not leave us, however, to await his coming, but gives us much of his message beforehand. In two chapters called "Meditations," which, whether they describe actual mental experiences of the writer or not, are really striking bits of word-painting, we see the Master "in his stately garden on the Himalayan Slope" and listen to his speech. It is all very poetical, but strikes us as wanting in the virility of the old-time utterances of him "who spake with authority and not as the Scribes." We note, too, a lack of the reticence that marks the Gospel narratives. In a conversation with a disciple we are told of the light in the speaker's eyes, and that the smile he bestowed upon his listener "was of so penetrating a sweetness he could hardly bear the sight." Compare this with St. Luke's "And the Lord turned and looked upon Peter." Recognising the beauty both of thought and language

which characterises this little book, we think the author might emulate something of the simplicity of the New Testament writers. Meanwhile, if the World Teacher is really about to come, would it not be well to await his appearing with patience and not to anticipate what he will say?

* * * * *

"What we Shall Teach," by C. Jinarajadasa (Theosophical Publishing Company, cloth, 1s.), is a little book full of lofty spiritual thought. We may quote the following passage from a chapter on "The Beauty that is Joy":—

"The lotus, the rose, the daisy, and the forget-me-not, and any other flower you please—shall we say one is more beautiful than another? Are they not all flowers, the fruition of the dream of the plant as it brooded over its future? So it is with the thought-habitations that are the religions. Be the shrine great or be the shrine small, so long as it is His shrine, His light streams from the altar; for the One Lover is fashioning a religion that is not of space or time, the Religion of His Beauty, and our world-religions are but experiments in this Religion that is to be.

Of all scientists and artists, poets and dreamers that have yet been, there are four who have been mighty forerunners of this Religion of His Beauty. They are Plato and Dante, Ruskin and Wagner. For each sensed the Future, when music, the highest of the arts, shall but voice the hidden harmony that is the State, the family, the individual, and He who made them all; when only the pursuit of the beautiful shall be our work and our play, and its worship be seen in the cleanliness of our roads, the grace of our utensils and the beauty of our habitations; when philosophy and religion, science and art shall have their abode in the face of a soul's beloved, and that beloved lead him from star to star; when through each object that is beautiful we shall see its Archetype, and so at last see Him, the One Lover, whose thoughts the Archetype are. . . Happy that mortal who now can dream with these four, and so prepare a day for a coming in the ages yet to be.

* * * * *

The beautiful simile of the grain of wheat—"If it die it beareth much fruit"—is only too commonly and carelessly misinterpreted as referring to the laying of the cast-off body in the grave. Such a strange distortion of the parable can only arise from a materialistic view-point. The least consideration shows how inapplicable it is—as if the resurrection were dependent upon, or in some way proportioned to, the decay of the flesh after interment. Obviously the spiritual meaning of the metaphor has to do with our birth rather than our death—with our planting into this dark earth where our spiritual nature undergoes its germination stage, and where if we die to self—as Paul said he did daily—we are in a fair way to bear much fruit. Our earth life is clearly what is symbolised by that time of waiting and preparation which determines the development and growth of the spiritual body. But for that planting into this world the spirit would "abide alone"—it would never become part of the body of whom we are all members—but if it is planted in the world and dies the death of self-sacrifice, the spiritual body, *pari passu*, develops into life and fulness, and bears much fruit.

* * * * *

To what false conclusions false premises may lead is well illustrated by the strange deductions (founded on the common misinterpretation referred to above)

in a new volume, "Let it be Granted" (Elliot Stock, 6s. net), by W. T. Carling, who thereupon goes on to conclude that the future life begins in the grave with a sort of "budding" process from the mortal body, that, in fact, no spiritual body exists until then, and that we wake up in the world to come as spiritual "babies." Here, indeed, is a striking example of the perils of private interpretations, or rather of the acceptance of them as dogma when they are the merest conjecture, and that ill-founded. For the rest Mr. Carling's work is one of those bulky and discursive reviews of theological questions which are a little tedious to study verbatim, and the general drift of which is too vague to arouse deep interest. We select, therefore, the above sole passage for comment as having a special bearing upon the aspects of theology principally dealt with in LIGHT. But like other works of the same genus, it has at least the merit of revealing exhaustively the author's mental individuality—a psychological interest not to be despised, but not to be confounded with the wider interest of truth presented in a new and appealing manner.

DEATH NOT THE WASTER OF LIFE.

THE BISHOP OF EDINBURGH ON THE TOLL OF WAR.

In a pamphlet entitled "Life, Death and Immortality" (Robert Scott, Paternoster Row, 2d.), the matter of which he has incorporated in a work entitled "The Gospel of Hope," the Bishop of Edinburgh deals with the question of the apparent terrible waste which war entails in the sacrifice of so many bright and promising young lives. Many people, he says, feel deep down in their hearts that there is something dark in a Providence that allows a fine strong life just reaching the maturity of its powers to be cut off. Taking the case of one brave lad, very dear to him, the Bishop holds that such a view leaves out of account his relationship to God.

Has the Hand that has moulded his career suddenly stayed? What led the lad to the fields of France? Was it selfish interest or pleasure? . . . Does death, then, alter this onward progress from fair to good and good to better? Is it possible that when he reaches the topmost note of life, and in the exhilaration of dying for his country makes the supreme sacrifice of life, that there is a sudden stop? Is it possible that God's work is suddenly thrown back? . . . Waste! Nay, surely a higher calling, unless we are going to divide life into two parts and limit a man's purpose to what we can see and hear!

"Who, looking at the whole of life and not simply at the end, can dare," asks the Bishop, "to say that its onward progress is checked by death?"

Life, whether that of the plant, animal, or man, never stays; it always goes forward, reaching ever higher and higher stages. Our son's soldier-life showed that clearly. We might as well doubt his mysterious beginning before birth as his mysterious progress after death. None, not even his parents, could suppose that the infant in the cradle, only able to distinguish between light and darkness, and with "no language but a cry," would develop into that ripe manhood so expressive of varied gifts. And having seen that miracle, are we to stay our thinking and acquiesce in the deception of death? Had there been no consciousness of personal identity, had the life, like that of the animal, been without memory or hope, then death might take us in, but the knowledge of the one self persisting throughout the extraordinary changes body and spirit have known laughs at Death's trickery.

THE AUTOBIOGRAPHY OF THE LATE MR. E. DAWSON ROGERS. —Shortly after the decease of Mr. E. Dawson Rogers, the editor of LIGHT and President of the London Spiritualist Alliance, a small book was published recounting his life and experiences as related by himself. It is a book that contains much of interest on both the practical and psychical sides of Mr. Rogers' career—dealing with his adventures as a journalist as well as his experiences as an investigator of the "occult." In order to dispose of the remaining copies of the work, the price, which was originally 1s., has been reduced to 6d., for which it will be sent post free from this office. It can also be obtained by societies or for distribution at 3s. 6d. per dozen post free.

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON of the ROYAL SOCIETY of BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING, JANUARY 28TH.

WHEN AN ADDRESS WILL BE GIVEN BY

MISS LIND-AF-HAGEBY

ON

"PSYCHIC SCIENCE IN RELATION TO THE WAR."

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate. Other friends desiring to attend can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

Meetings will also be held in the Salon on the following Thursday evenings:—

1915.

Feb. 11.—Count Miyatovich on "Why I became a Spiritualist: My Personal Experiences." (Count Miyatovich was for many years Envoy Extraordinary and Minister Plenipotentiary of Serbia to the Court of St. James during the reigns of Queen Victoria and King Edward VII., as well as to several other Courts.)

Feb. 25.—Rev. John Hunter, D.D., on "Miracles, Ancient and Modern."

March 18.—Mr. Angus McArthur on "The Problem of the Resurrection: a Psychic Solution."

April 8.—Mr. L. V. H. Witley on "George Fox: Psychic, Mystic and Friend."

April 22.—Rev. J. Tyssul Davis, B.A., on "Mockers, Doubters and Believers."

May 6.—Captain George L. Ranking, B.A. (Cantab.), M.R.C.S., L.R.C.P. (Lond.), on "The War: My Psychic Experiences" (Captain Ranking is now on active service in France with the Royal Army Medical Corps)

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, January 19th, Mrs. E. A. Cannock will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour. Fee, 1s. each to Associates; Members free; for friends introduced by them, 2s. each.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Wednesday afternoons, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Wednesday next, January 20th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Admission, 1s.; Members and Associates free. MEMBERS have the privilege of introducing one friend to this meeting without payment. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

PSYCHIC CLASS.—On Thursday next, January 21st, at 5 p.m., Lecture on Astrology, by Mr. J. Henry Van Stone (for subject see below).

SPIRIT HEALING.—On Monday and Friday afternoons, Mr. Percy R. Street, the healing medium, will attend at the rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., from 3.40 to 5.20, for diagnosis by a spirit control and magnetic healing. For Members of the Alliance only. Reduced fees as usual. Appointments to be made.

Subjects of Lectures at the Psychic Class:—

Thursday, Jan. 21st.—The Zodiac: Its Divisions and Triplicities

" " 28th.—The Houses of the Horoscope.

" Feb. 4th.—The Planetary Aspects and Qualities.

" " 11th.—The Casting of the Horoscope.

" " 18th.—The Judgment of the Horoscope.

" " 25th.—Astrological Affinities.

LIFE AFTER DEATH.

SOME REPLIES TO MR. E. KAY ROBINSON.

Mr. E. Kay Robinson's remarkable letter in *LIGHT* of the 2nd inst. has elicited some vigorous replies, of which we give a selection below. Mr. Kay Robinson, it will be remembered, while admitting the reality of psychic phenomena has his own interpretation of their meaning, an interpretation which those who did not read his original letter will easily gather from the following letters:—

AN ANCIENT AND ORIENTAL DOCTRINE.

Mr. C. E. Benham writes:—

Mr. E. Kay Robinson's argument, briefly epitomised, seems to be that spirit is only divisible when partitioned off by enclosure within spatial and material bodies, and that, therefore, when we cast off the material body the spirit necessarily blends into the infinite spirit ocean with a cessation of further consciousness of individuality.

This ancient and Oriental doctrine is of course purely conjectural. Knowing so little as we do of the conditions of our next stage of existence, what possible ground have we for affirming positively that in it we cease to have anything corresponding with the earthly body? St. Paul's view was quite other: he said that there is a natural body, and there is a spiritual body. Innumerable psychic phenomena tend to confirm this, and nothing, except a purely gratuitous surmise to the contrary, stands in the way of its being true.

On the other hand, if there is a spiritual body, there remains no reason why in it there should not be the same sense of conscious individuality as in the material body, the only difference being that the spirit will be clothed with spiritual substances for its body, while we here are clothed with earthly matter for ours.

This view seems the saner and more reasonable hypothesis. And what is the purport of our preparatory earth-life but to enable us to build up that spiritual body which will be ours in the next stage, and which will surely be determined in form and beauty (or ugliness) entirely by the character which we evolve for it by our thoughts and actions here?

THE EVIDENCE OF MATERIALISATION.

Mr. H. Ernest Hunt says:—

In connection with Mr. E. Kay Robinson's remarks as to the continuity of individuality, the following quotation from Sir Oliver Lodge's "Substance of Faith" may prove opportune. To this, rather than to the theory propounded by Mr. Robinson, I think most Spiritualists will subscribe:—

"Continued personality, persistent individual existence, cannot be predicated of things which do not possess personality or individuality or character: but to things which do possess these attributes, continuity and persistence not only may, but must apply, unless we are to suppose that actual existence suddenly ceases. There must be a conservation of character, notwithstanding the admitted return of the individual to a central store or larger self, from which a portion was differentiated and individualised for the brief period during which the planet performs some seventy of its innumerable journeys round the sun. Absorption in original source may mask, but need not destroy, identity.

"Even so a villager, picked out as a recruit and sent to the seat of war, may serve his country, may gain experience, acquire a soul and a width of horizon such as he had not dreamt of; and when he returns, after the war is over, may be merged, as before, in his native village. But the village is the richer for his presence, and his individuality, or personality, is not really lost; though to the eye of the world, which has no further need for it, it has practically ceased to be.

"The character and experience gained by us during our brief association with the matter of this planet become our possession henceforth for ever. We cannot shake ourselves free from them even if we would."

Additionally also it would be interesting if Mr. Robinson could explain on his theory the persistent individuality shown in the many materialisations of "Katie King," during the well-known experiments of Sir William Crookes.

"SAY NOT THE STRUGGLE NAUGHT AVAILETH."

Mr. J. W. Hardy combats the view that Nature has laboured during millions of years for a futile end:—

I have read Mr. E. Kay Robinson's recent letters to *LIGHT* with much attention and interest, but he must pardon me for saying I find his reasoning bald and inconclusive. His argument seems to leave the issue so very indefinite; and if he will

have patience with a mere tyro in philosophies, I would like to ask one or two questions that may serve to bring me more enlightenment.

What does he consider is the ultimate idea or objective of the Pervading Spirit in working through and continuously refining forms of matter, only in the end to be diffused again? In other words, what does the Great Potter seek to achieve out of all this multiplicity of broken pots? Does Mr. Kay Robinson consider the Pervading Spirit to be intelligent, or merely automatic—a ceaseless tide of force and energy sweeping back and forth without plan, and no ultimate object?

To have perfected matter through countless ages to the point of self-consciousness, as in man, and yet to obliterate individuality finally, after so brief a period of expansion as a mortal life, appears to the unfortunate endowed with self-consciousness to be not only futile but extremely callous! Scarcely a Spirit to be honoured, certainly not adored!

I fear but few of us, holding such beliefs as Mr. Kay Robinson, would have the courage to battle along the discouraging roads of life, facing trouble and weariness most of the way, to be consoled (?) by falling into a pit of oblivion at the end. Why should we sacrifice ourselves for others, labour patiently, suffer cruelly; believe in the sublimity of love, courage, unselfishness, faithfulness, if, after all, this great Spirit is producing them from us for its own evolution, regardless of the sentence of the instruments? Rather it would come to be a source of gratification to cut short that life, to thwart so merciless a work.

Against the forlorn philosophy of Mr. Kay Robinson one places the dying utterance of the Great Teacher and Mystic, "To-day shalt thou be with me in Paradise." No loss of individuality in that promise! Both Christ and the thief were sure they would meet again as the individuals they then were. Spirit once manifest incarnate, cannot again become diffused, but proceeds upward in greater and greater refinement and widening cognition, till at the last Great Day, not of judgment, but of realisation, as we gaze upon God, we shall see ourselves, and the sublime prophecy of Paul the Roman stands fulfilled—"We shall see Him as He is, for we shall be like Him." In those words lies the full secret of all recognition.

THE AUTHORITY OF ST. PAUL.

Mr. E. P. Glen writes:—

Your correspondent, E. Kay Robinson, must be credited, first, with acknowledging the genuineness of psychic phenomena and, second, with giving them an exalted interpretation. Where we, as Spiritualists, must differ from him is in our view that his interpretation is altogether too exalted, too transcendental. We are apparently to attain Nirvana at a single jump, and that simple doctrine which is well expressed by St. Paul concerning "a natural body and a spiritual body" is consumed away in the fervent heat of Mr. Robinson's imagination. I prefer the authority of St. Paul to that of your correspondent and I prefer to both the experience and testimony of proved fact beside which Mr. Robinson's theory appears as a vague and futile imagining.

A GENERATION AGO.

(FROM "LIGHT" OF JANUARY 17TH, 1885.)

The offers of rewards of hundreds or thousands of pounds by well-known Spiritualists for the reproduction of spiritual phenomena by "exposers" under the same conditions that they occur in the presence of mediums, have never been accepted. There has not been the least effort in that direction. Fancy Mr. Maskelyne undertaking to write within a locked slate answers to Mr. Gladstone's three questions in Italian, Spanish and Greek, when he was utterly ignorant of each language. Or this, which I have seen done on several occasions with Mr. Eglinton. A blank card is placed between two slates, the sitter places his two hands upon them, and is then asked, "What do you desire to be written?" He says: "A message to myself in German, French, Italian, Greek"—as the case may be. Still holding the slate firmly under his hand he hears the writing being done. Raising the upper slate he finds a message addressed to him in the language he had selected. Will any "exposer" do that for a year's salary of the Archbishop of Canterbury? Or take this case, which occurred recently to the present writer. Wishing for information in a personal matter which no one in this life could give me, I went to Mr. Eglinton and privately wrote three strictly private and personal questions on his double slate, and locked it. Under my hands I heard the sound of writing, and found in a handwriting perfectly familiar to me, the answers to my three questions.

—From Editorial Notes.

THE SYMBOLISM OF ASTROLOGY.

On the 7th inst., at the rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., Mr. J. H. Van Stone gave the first of his series of lectures on Astrology to the Psychic Class. In an introductory survey the lecturer dealt with the several points of view from which the subject may be studied. Mundane astrology, dealing with the destinies of nations and countries, fascinated the minds of many students; in the medical section its exponents claimed to determine the nature and cure of disease from astrological data, while others confined their attention to the study of the natal horoscope. He then turned to the symbolism which underlies the whole fabric of the science and showed how very ancient some of the astrological symbols were. The circle, half circle, and cross formed the basis of the planetary symbols and expressed the varying relations between spirit, soul and body. After briefly stating the natures of the planets the lecturer went on to refer to the influence of Uranus and Neptune, the two factors that the older astrologers did not consider, although in ancient writings there are many hints that the planets were known to the "few."

A lady present on this occasion writes to congratulate the Alliance on having secured in Mr. Van Stone a lecturer possessing not only a thorough knowledge of his subject, but also an intimate acquaintance with ancient literatures bearing thereon, and who is, moreover, a mystic with an insight into the deeper meanings of occult things. She adds that the lecture gave its hearers real pleasure and that they are looking forward to the remainder of the course with interest and delight.

A GHOSTLY LEADER.

STRANGE STORY OF THE BALKAN WAR.

Mr. W. M. Petrovich, in "Hero Tales and Legends of the Serbians," repeats the story of an extraordinary incident which happened at the battle of Prilip in the Balkan War of 1912 and was narrated a few days later by General Mishitch at a banquet at Uskub given by the Serbian officers to Surgeon-General Bourke and the two units of the British Red Cross. The General stated that the infantry having reached the foot of the mount of Prilip on which stood the castle of the royal Prince Marko (a fourteenth century warrior and the greatest of Serbia's national heroes) were instructed to await the effect of the Serbian artillery and not to storm the fort until the Commander-in-Chief gave them the order to do so. At the first cannon shots, however, the officers noticed an effervescence among the troops, and soon afterwards heard them shouting frantically and saw them running straight to the castle, right into the fire of the Turkish cannon and mitrailleuses, and apparently falling in dozens as they ran. The General looked for nothing but disastrous defeat and his own degradation. Instead, the Serbian flag was soon seen waving on the donjon of the castle and the Turks were in full flight, the Serbian loss being comparatively insignificant. When the General reproached the men for their disobedience, they cried in unison: "Kraljevitch Marko commanded us all the time: FORWARD! Did you not see him on his Sharatz?" [Sharatz was the Royal Prince Marko's horse, an animal magnified by legend into a hero only second to Marko himself.] "It was clear to me," went on General Mishitch, "that the tradition of Kraljevitch Marko was so deeply engraved on the hearts of those honest and heroic men that, in their vivid enthusiasm, they had seen the incarnation of their hero."

"LIGHT" "TRIAL" SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, LIGHT will be sent for thirteen weeks, *post free*, for 2s., as a "trial" subscription. It is suggested that regular readers who have friends to whom they would like to introduce the paper should avail themselves of this offer, and forward to the Manager of LIGHT at this office the names and addresses of such friends, upon receipt of which, together with the requisite postal order, he will be pleased to send LIGHT to them by post as stated above.

IN OPPOSITION.

Mr. Raupert's name is known to Spiritualists as that of an enemy who was once a friend. As an Associate of the Psychical Research Society and a clergyman of the Church of England, he wrote in defence of Spiritualism. Now that he has joined the Roman Church he has adopted her attitude of uncompromising hostility, and launched book after book (the book now before us is the fifth *) against our movement. He writes, however, with apparent sincerity and seems to believe firmly in the person he rather quaintly alludes to as "Satan" and his band of evil spirits, whose constant endeavour it is to lead us from the way of life, the way of destruction, and into whose methods and motives he shows an insight for which it is hard to account. For many of his statements are assertions unsupported by any evidence ("this," he says, "is beyond all doubt the work of the 'demon'") and nowhere does he claim that a demon, recognisable as such, has ever been seen. He attributes our temptations to telepathic communications from evil spirits, who also enhance and degrade our subconscious impressions and memories. Spiritualists believe in the influence of evil spirits, too, but these were once men and women, whereas the demons of the Roman Catholic Church were never human, and belief in them is now considered, as Mr. Raupert himself acknowledges, "irrational and unscientific." The age for assertion is past, and this attribution of everything to evil spirits sounds a little childish. But it is his own Church that Mr. Raupert addresses, and he insists strongly upon the virtue of obedience to authority, and the sin of harbouring intellectual doubts. "What objection," he asks, "can a modern man raise against the faith, which has not been raised already and fully answered by our theologians?" "We must guard against the use of any kind of devotion or practice which is not fully approved and sanctioned by the Church." He warns us especially against all forms of unlawful mental passivity, such as that of mediums, but there is a state of "receptivity" which the Church permits. The one state makes for holiness, the other (above, if the medium is entranced) for distress and mental disorder for imbecility and helplessness (facilitating the invasion of evil spirits), and the rejection of Christianity. All Spiritualists must be out of sympathy with the policy of the Roman Catholic Church by which she seeks to curb the freedom of her members and their experience of mediumship is not quite the same as that of Mr. Raupert. One need only mention the names of Stainton Moses and William T. Stead to prove that intercourse may safely be held with the other world; and it would be difficult indeed to show that "Julia" and "Imperator" were demons. There are dangers, however, and these are admitted without assuming a special race of demons.

But it must not be supposed that Mr. Raupert has no evidence to bring forward more convincing than his private opinion and the authority of his Church. He has much, both old and new; and if it was only necessary to show the universal belief in "possession" by devils throughout the ages, his case would be a strong one. All occult phenomena, he holds, except such as occur under the protection of the Roman Church, are produced by devils, and he calls up witnesses from the past to prove that the phenomena of to-day are as those of yesterday and have the same origin as was assigned to them by the early Christians and others of later date.

First we are given numerous quotations from the New Testament, and to anyone who was unaware of the extent to which obsession and the casting out of devils are therein referred to, these texts will prove interesting and informing. Those who rely upon the Gospel narratives as true in detail as well as in spirit will find proof from Christ's own mouth which they can hardly reject. We then proceed to the Early Fathers, who were equally convinced of the fact of obsession and the unique power of exorcism possessed by Christians. These, and the philosophers of their time, are quoted (sometimes with rather humorous effect) to prove that the phenomena experienced now were then attributed to devils. Thus Tertullian says, "Magicians with the help of demons cause apparitions and disgrace the souls of the dead"; Minutius Felix points out that they often confess with

* "Christ and the Powers of Darkness." By J. GODFREY RAUPT. (Heath, Cranton and Ouseley, 3s. 6d. net.)

they are, as "Saturn," "Jupiter," &c. ; St. Theophilus says they sometimes claim to be the same that inspired Homer and Hesiod !

After describing some cases from later times Mr. Raupert brings us to the present day. Some of these cases are curious enough and are from his own experience. They are given to show the danger of cultivating psychic faculties. Planchette is the first step, "possession" the last. I have only space for one, which appears to have been spontaneous and is vouched for by the Bishop of Natal in whose vicariate it occurred. "Germana" was a native girl who in 1907 was found to be "possessed by a devil." The Bishop went to investigate. When she saw him she gnashed her teeth and fell in a fury. At other times she spoke Latin, was levitated and caught fire without reason or cause. Exorcism was clearly indicated ; and anyone who is curious about this rite of the Catholic Church will find it here described, with its effects, which are remarkable, upon the subject. I shall merely record some conversation that occurred between the Bishop and the demon (*i.e.* Germana) : "*Dic mihi quomodo vocaris* (what is your name ?)." "*Dic mihi nomen tuum* (tell me yours)." The Bishop insists, and the demon gives his name as "Dioar." "Who is your master ?" "Lucifer." "Why were you cast out of Heaven ?" "We refused to adore the Son of God because He had taken unto Himself an inferior nature." Extracts are read from the Gospels : Dioar says, "I know Matthew, I don't know Mark." The Magnificat is recited : he interrupts again, "Stop it ! I know it better than you, I knew it before you were born." One of the Fathers tells him to be quiet : he retorts, "You fool ! who gave you authority over me ? Did the Bishop or the Abbot delegate you ?" (It must be remembered this is only a native African girl.) He begs to be allowed to migrate to another girl. "Stop your prayers," he says, "they hurt me. If you stop I will go out of her to-morrow." A priest reads a prayer with a droning voice, which irritates the demon, who prompts him fiercely : "Exi, immunde spiritus !" He is given holy water and asks defiantly for more : "It will not make me suffer worse than I do." . . . The exorcism is successful. After a final convulsion Germana "opened her eyes and knelt down to thank God. She was released ; Dioar had gone."

Of such is the evidence for demonic possession. I suppose much in these phenomena may be credited to telepathy and suggestion, or mental infirmity ; but whatever explanation is adopted, the phenomena are of undeniable interest.

But Mr. Raupert must not expect us to put back the clock and rest for all time upon the authority of a Church. The soul must have freedom for its proper development.

N. G. S.

[The following passages from "Do the Dead Return ?" by Mr. Raupert, when he was "a clergyman of the Church of England," derive point from "N. G. S.'s" remarks in the article printed above : "They (the spirits) urge the absolute necessity for every man to walk in the footsteps and to follow the example of Christ, and, not by noisy profession, but by a pure and elevated life to lay a true and permanent foundation of future and abiding happiness. . . . The spirits frequently suggest prayer, and lead the mind to a fuller contemplation and a more vivid realisation of the awful certainty of retribution in the other world."]

SIR WILLIAM VAVASOUR'S ADDRESS ON SPIRITISM.

The report of Sir William Vavasour's address, delivered at the Salon of the Royal Society of British Artists on November 12th last, has now been published in pamphlet form, with the addition of other matter which Sir William had not time to lay before the meeting on that occasion. As already mentioned, the price of the pamphlet is one shilling, or, to Members and Associates of the Alliance, sixpence. It can be obtained at this office.

LIFE enlarges and deepens mostly through experience, not through the lore of books, but by the discipline of life. God writes His name upon the hearts of men with His own tools. As the rivulet scoops out the valley and moulds the hill-side and carves the mountain face, so the stream of time sculpts the soul into grace and smooths the human heart into tenderness.—JENKIN LLOYD JONES.

A REMARKABLE TRAIN OF COINCIDENCE.

BY JAMES LAWRENCE.

The following little narrative may not be sensational, in the usual sense of the term, and it may not carry great weight so far as evidence of spirit impressment goes, yet I think it worthy of preservation, so that Spiritualists, as well as interested outside friends, may have opportunity to study it and, if inclined, to express their opinions. It assumes greater importance to myself because I have long maintained that "like will draw to like" in the spirit world just as on this, and that personages such as I will refer to have little in common with us humbler sons and daughters of earth.

Names, both of persons and places, I am omitting, simply because I have not asked permission to publish the former, but all are fairly well known and one of the mediums in question is known to the very confines of Spiritualism.

I have a friend in Scotland who, although a member of a Congregational Church, is a most earnest seeker into the beauties and facts of our movement, and, withal, a successful man of business, which business occasionally brought him into close touch with his Majesty King Edward VII. and his Grace the Duke of Fife. From time to time spirits claiming to be the persons named have come to my friend's circle when a certain lady medium was present. That is the first link in the chain.

A few nights ago, when sitting in a circle at a Tyneside society, a lady clairvoyant suddenly said, indicating by a wave of her arm a space in front of myself, "I see, just there, the form of the late King Edward, and he carries a flag, but it is only half unfurled. I don't know what it means or whom it is for, but there it is." Now for the forging of the remaining links. A few days previously my friend had sent me by post a cardboard box containing a number of large fir cones, a quantity of moss, and some white heather, gathered in the woods beside Balmoral Castle, a kindly letter being enclosed.

There resides near Newcastle a lady who, some few months ago, spent about a week in the vicinity of my friend's home, and was frequently in his house, and attended at least one circle there. She was due at this same society on the Sunday preceding the appearance of the Royal figure, and having occasion to be there myself, and, believing that she would cherish the little gift, I took one of the cones, a little moss, and the letter, all of which I handed to her in a room close to the séance room.

Perhaps the final connection is about the most interesting, for, not many weeks ago, the medium in whose presence the manifestations take place was on Tyneside, and on two successive evenings divested herself of her hat and coat while standing practically on the same spot where the local clairvoyante saw the King in front of myself. I have not the slightest suspicion that the clairvoyante in question had the most remote idea of any of the several incidents I have related, quite apart from the connecting sequence of them, which makes her vision all the more interesting.

PROHIBITION AND PROGRESS.

Temperance reformers will find much to cheer them in the following cutting from the American "Ladies' Home Journal" :—

Few persons realise the wonderful record that Kansas shows at the end of her thirty years' prohibition of the sale of alcoholic liquors. A careful investigator, writing in "The Outlook" recently, showed that—

In eighty-seven of her one hundred and five counties Kansas has now no insane ; in fifty-four of these counties there are no feeble-minded ; ninety-six of her counties have no inebriates ; thirty-eight of her county poorhouses are empty ; fifty-three of her jails were recently empty and sixty-five counties had no prisoners in the State penitentiary ; the entire number of paupers in the State falls short of six hundred ; some counties have not called a grand jury to try a criminal case in ten years.

Not long ago Kansas had two hundred millions of dollars in her banks ; her farmers owned live stock valued at two hundred and twenty-five millions of dollars, and in one year the people have added forty-five millions of dollars to their taxable property. Only two per cent. of the entire population is illiterate. The mortality rate has dropped from 17 per 1,000 to 7 per 1,000. Does prohibition pay the people of a State ? Kansas certainly answers the question with wonderful figures !

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APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's Lane, W.C.

SOME OF OUR PROBLEMS.

Those who take up a study of what is variously described as Psychical Research, Spiritualism or Occultism, with the idea that after their acceptance of the main points of the subject everything will become plain and clear are likely soon to be disillusioned. Tremendous as are the claims made and *proved*, we are little more than at the beginning of the subject as a matter of science and philosophy for world-uses. Even so, the advance in knowledge based on experience and experiment is far greater than those eminent critics of the subject who speak out of the depths of their ignorance would have the world believe.

Let us consider the problems which *have* been solved. First, then, we have settled the question of the reality of the phenomenal facts. All who have seriously investigated this part of the question have been able to attain conviction on the point, and it is within the power of every inquirer, generally speaking, to obtain that assurance. Next, we take the problem of the source of the phenomena, and find that what is called the "Spiritistic hypothesis" is the only one that covers all the facts; that hypothesis attributes the manifestations to the activities of incarnate humanity—the spirits of the "dead." That still leaves for some probing minds the problem of personal identity. Here are communicators from the unseen claiming to be John Brown and Thomas Jones. How can we be sure that they are actually the persons they assert themselves to be?

This is a question to which Dr. James H. Hyslop, one of the most painstaking and scientific explorers of the subject, has given years of study. In the course of his inquiries he carried out an interesting experiment over a telegraph line between two buildings, illustrating in a most valuable way the method to be adopted in proving the identity of the communicators at each end of the line. As the outcome of this experiment and his other researches, he makes in the December issue of the "Journal of the American Society for Psychical Research" an important statement. "I think it very easy," he says, "to determine personal identity." Indeed, as he shows, the evidence of personal identity is easier to obtain than evidence of the actual survival of the person concerned. But as that evidence has also been obtained, the whole question may be regarded as settled except—to quote Dr. Hyslop again—for the Philistine class which will not experiment carefully, but sits in its chair and snarls at all who do.

And now for the problems which remain to be attacked and disposed of. One of these is the verification of the statements made as to the conditions of the life beyond,

but even here, as Dr. Hyslop shows, the means are ready to our hand. It is to experiment with a large number of mediums and compare the results, having first made ourselves familiar with the extent of the psychic's information on the subject. On the general question we have already reached some important results. All those familiar with the literature of the subject are aware—the fact has been pointed out many times—that there is a close likeness between the testimony which has been obtained through psychics the world over concerning the general principles of the next life, such psychics in many cases having preconceived ideas on the subject. Especially noticeable was their agreement on the ethical side of the matter. The old theological ideas went by the board. Life was continuous and its conditions beyond the grave were the outcome of the life here. There were "hells" and "heavens" but they were spiritual states. Survival of death was a fact in Nature and not the result of belief or disbelief in any set of doctrines. The man survived as a man: the change had not transmogrified him, either into angel or devil. Happiness was the result of right doing and right thinking, and instead of fixed states vistas of endless progress lay before every soul.

So far, then, no great difficulty is found. The problems lie elsewhere. For instance, how far can we rely upon the statements made—assuredly in good faith—on the actual conditions of the life beyond? There are wide differences in some cases. How far are these the outcome of the notorious difficulties of communicating with this world through the mental conditions of those who live in it—mediums and sitters—and how far are they due to the imperfect knowledge of the communicators themselves? Some of them speak of their world in terms which suggest that it is little else than a replica of this. Others give us descriptions which suggest a transcendent world—a sublime and ideal state. Others again confess their inability to describe it at all, and yet others map all out in a categorical but unconvincing way, into spheres and astral planes and subplanes. Some tell us of journeys long but inconceivably rapid to earth from their spiritual country and back again. To others it is as if the journeys were made only in thought: "I think myself here or there." Clearly the differences are in some cases the outcome of the limitations of the mind of the communicator. We see the fact illustrated every day in life here, in all those cases in which the appeal is purely to the mental side of the observer. We have dealt with the matter very fully before and need not enter upon it again here.

It is clear enough that the future life is one in which the mind has a power over the environment to an extent far beyond that which it possesses here. It is a substantial world, but its substance has what from our standpoint is fluidity. It is determined by consciousness, whereas here consciousness is largely subject to external conditions. As it develops the mind reacts more and more on its environment even *here*, but *there* the transition from material conditions effects a change that to the untrained mind may appear like a radical change from a material world to a spiritual one, instead of a change from one form of substance to another.

Here is a problem which, although we have presented some brief and tentative suggestions upon it, is, as Dr. Hyslop shows, a formidable one, howbeit, more optimistic than he, we do not expect it to occupy centuries to reduce to reasonably precise outlines, even though it entails many subsidiary problems arising out of the imperfections of the means of communication and the "difficulty of communicating about facts which must be novel to our sensory experience or inconceivable to it." For we remember that the consciousness of the race is all the time growing toward

those higher states of existence, and in its progress slowly including the experiences and possibilities that belong to those states. The clog of matter grows lighter, its barriers thinner, as we advance. We may never fully realise the nature of higher worlds until we actually dwell in them (even if then), but we may hope to gain a fairly intelligent apprehension of them simply by the method of advance in general knowledge and understanding of the life, which—as spirits already—we are living to-day.

PROPHECY AND THE PRESS.

JOANNA SOUTHCOTT AND THE SEALED BOX.

We have referred more than once of late to Joanna Southcott, and also to her box of prophecies, which, as many people suppose, was intended by the prophetess to be opened by the whole bench of bishops, or their representatives, at the end of last year or the beginning of this. As stated by Miss Alice Seymour in *LIGHT* of October 3rd last, Joanna Southcott gave no such instruction, but merely stated that the box would be demanded by the Bishops at a time of national danger. Some of the daily papers seem to have become greatly excited over the matter. The "Daily Call" of the 5th and 6th inst. devotes considerable space to the subject, and gives a picture of the "Prophecy Box," which is so much like any other box that we found nothing thrilling in the contemplation of it. The "Daily Call" considers that the box ought to be opened "if only to avert 'the terrible calamities to England' which some of her [Mrs. Southcott's] followers aver will follow a refusal." We imagine that those who have made a study of psychic documents will not feel greatly intimidated by these threatened punishments—menaces of this kind are a common feature of psychological or semi-psychological literature of the prophetic order. There seems little doubt that Joanna Southcott was the recipient of a confused kind of inspiration. She was far from being the impostor that the superficial judgment of the popular mind pronounced her to be. On the other hand, her claim to be a seeress is largely discounted by the admixture with her gifts of much purely mundane delusion. Her case is fairly typical of many movements controlled by self-styled prophets and prophetesses. The subject has been extensively dealt with in *LIGHT* in the past, and no more need be said at the moment except that it would be interesting to discover the nature of the documents which the box contains. It may, however, be mentioned that in the "Daily Mail" of the 6th inst. appears an account of the box and a telegram from Miss Alice Seymour to that journal: "Untrue box is to be opened. Am under promise not to reveal location as Americans have crossed to obtain it."

HOW THE WAR WILL END.

The "Daily Call" of the 5th inst., emboldened no doubt by the popularity of the Johannes Prophecy to which it gave so much attention, prints "some amazing astrological calculations," taken by its Paris correspondent from an article in the "Opinion," which gives the 20th inst. as "the day on which the German Empire will fall to pieces." The article in question gives the result of astrological calculations by the well-known M. Barlet:—

He says that, to begin with, it is curious to find that, taking the birth of the German Empire in 1871, the birth of the war in August, 1914, and the birth of the Kaiser, the three horoscopes leave almost identical "themes," i.e., the planets occupied almost the same positions in the firmament at these three periods.

"I already have one hundred and seventy-five pages written upon war," he writes. "Every declaration of war is treated by me as a distinct being, born at a certain date, with a theme which I have studied.

"I first took the theme of France in 1870, and compared the results obtained with present events, and was thus able to correct errors. With this key I studied the war of 1914.

"Up to the present my results have proved exact. What three months ago would have seemed to you like divination is now mere ancient history. Luckily my study takes me up to February, 1915, and I will give you some details.

"The Allies will be victorious—there was never any doubt of

that from the beginning. But each of them in returning home (after the war) will have domestic troubles to contend with.

"In France the critical period will be July, 1915. The German reverses were announced in November to continue in December.

"They will continue in January and be doubled in February.

"At this period appears the first sign of the end of hostilities, an armistice (about the 20th) which will lead to nothing. The month of January is a bad one for Germany—financial and industrial ruin.

"January 13th is a critical moment, and on the 20th the Empire will fall to pieces, one or two provinces separating from the rest.

"Nevertheless, during the whole of this month the Germans will have successes against the Russians, whose Christmas (January 13th) will not be a merry one.

"On the French side, on the contrary, the Germans will meet with nothing but defeats, chiefly on January 25th.

"We shall advance to the Rhine, or at least make great progress in this direction. At this moment there will be a German naval victory, followed by a disaster on the 28th.

"In the beginning of February all the signs of combat disappear from the sky. Difficult negotiations follow. Some of the Allies will be for peace and others will refuse.

"This period of tension will last from February 15th to March 15th. At last peace will be signed, and Prussia will surrender unconditionally to the Allies. France will gain only what is owing to her from the war."

In *LIGHT* of the 2nd inst. we complied with the request of a lady who, being "neither a Spiritualist nor a prophetess," desired that we would insert her prediction that the war would end on the 5th or 6th of the present month. Both those dates have now passed, and the war still rages, so that our correspondent's disclaimer of prophetic powers was quite justified. So many and varied predictions concerning the war have now been placed on record—including forecasts of several different kinds of tragic ending for the Kaiser—that one of them, in the nature of things, must be fulfilled. Unless, therefore, the successful prophecies are sufficiently striking and definite in their terms, we fear that sceptics will see in the matter nothing but coincidence. However, we must wait and see. One thing grows daily more evident, even to those who have no gift of prophecy—the end of the great struggle cannot now be a long way off.

"SPEAKING ACROSS THE BORDER-LINE."

The author of this well-known book, which consists of "Letters from a Husband in Spirit Life to his Wife on Earth," sends us the following message, from the same source, regarding the war:—

Try to keep all vengeful thoughts out of your mind, and remember that the great mass of these poor German soldiers are simply driven as sheep to the slaughter. Many do not even know why they are fighting. As for the atrocities they have committed, their officers are far more responsible than the men, and God will repay. The terrible agony of remorse over here, of which I have told you, is the inevitable result to those who have committed these awful acts. The knowledge of this will make you pitiful even while you condemn.

I am glad you are holding the thought I am giving you, that though Britain may possess the best guns, the finest soldiers and the greatest navy she could not stand against the enemy merely because of these things. It is the invisible powers that fight for and with you in this war, that alone bring victory. And these battlefields are ringed round by angel-hosts doing God's work for the wounded and dying. They could not possibly remain in the glory of these higher spheres while this tragedy is being enacted on your earth. This is a fight to crush the evil, that the good may have a chance to grow and develop all over the world. Britain, in spite of her many sins and weaknesses, will be the greatest factor in establishing the brotherhood of the human race in the bonds of an abiding peace. But the nation must be purified and spiritualised for this great work, and this war will do much in thus purifying it, though it is passing through a terrible ordeal to attain this end.

So pray, my beloved, for your country, that it may arise out of this awful slaughter cleansed and renewed, that the suffering may not have been in vain. Many pure souls who long to pass into the spirit-home are still kept on earth, that their prayers may rise constantly as incense to the throne of God. They thus form a channel of blessing, so that those who are fighting, or the weary, despairing souls who cannot pray, may receive a benediction from the Heart of Love, even God in Christ.

THE "ASSUMED RETURN" OF A "SPIRIT FRIEND."

BY LILIAN WHITING.

In an article in "The Progressive Thinker" for November 28th, Dr. Charles Dawbarn of California comments, in his usual interesting manner, on certain experiences of my own as narrated in my book entitled "After Her Death: The Story of a Summer." Not unnaturally, his statements involve some mistakes and misapprehensions which, were they merely of a personal nature, I should not endeavour to correct, but all matters relating to psychical truth have a significance far transcending any merely personal interest.

Dr. Dawbarn is quite right in regarding this as a legitimate matter for public criticism, as my own statements of various experiences are public. In fact, for myself, I have no such fervour for "sacred secrecy" as is often alleged; all thought, research, discovery, seems to me something to be shared, to be tested by that unerring light of the public square; not hidden away in dark and unexplored corners. As neither Dr. Dawbarn nor myself is a special pleader and as I am sure that we share in common the one single desire to arrive at truth, a mutual discussion becomes (to me, at least) a pleasure, and I am glad to avail myself of the courtesy of the columns of this journal to submit to Dr. Dawbarn, and to any readers interested, something more of the actual data.

The first misapprehension of Dr. Dawbarn is in his statement of an intense personal intimacy between Miss Field and myself which did not, and under the circumstances could not, exist. When I first met her she was a brilliant woman of the world, many years my senior, and the relations were those of an intense admiration and affection on my part, and gracious kindness on hers. Add to this that she was continually flitting about, to Europe, to the far West, in New York, Washington, and off on long lecture tours, while I was quite stationary in those days in Boston, deeply engaged in journalism. It was only during the last dozen years or so of her life that I knew her, and I only saw her, and then only fragmentarily, once in a year or two when she would come to Boston to lecture, or occasionally when I dined with her in New York. But I was far too much in awe of her ever to approach any intimacy, even had I had half the interest for her that she had for me. In my childhood, when she was in Paris and London, writing brilliant letters to a New York paper, I had sometimes heard them read aloud, and caught up her name, with the enthusiasm of romance.

Again, Dr. Dawbarn seems to think that I am clairvoyant and clairaudient. I wish, indeed, that this were true; it is not, although I have had occasional clairaudient experiences.

Kate Field died on May 19th, 1896, in Honolulu, on the very day that I landed at Liverpool on the first trip I ever made abroad. Within the eighteen years that have elapsed since then I have crossed the Atlantic thirty-six times, passing a part of each year in Europe; but that 1896 trip was the initiation. While it is true that during that summer I had many vivid experiences of apparent communication with her by impression, and once or twice by apparent clairaudience—experiences that would seem evidential in view of the sequences and relations with objective realities—I will pass over these, as involving too much detail to narrate, and only allude to some of those that began in a sitting with Mrs. Piper, in October of that year, after my return to Boston.

In these séances, which extended over three years, the communications being written through Mrs. Piper's hand, there are a long series of such experiences as could well be carried before a court and attested on the witness stand. Many of these involve too great detail to be admissible within limited space. Some of them lend themselves admirably to narration. Of the latter is the one which I have presented in full detail, in a chapter entitled "The Date in the Ring," in the third series of "The World Beautiful." I think I also published it in *LIGHT*, some time ago, but I would willingly relate it again were there any call for it, and if your admirable journal could give it space.

The "date" in the ring alluded to long antedated my personal knowledge of Miss Field, and I had no more idea of what

it referred to than any reader of these pages could have. I asked, and through Mrs. Piper's hand there was written out a complete story, which I had never before heard, and this story was verified, three months later, by the discovery of her diary for that year. In the chapter above mentioned, I tell the entire story, reproducing the diary passages bearing on it. Dr. Dawbarn observes:—

Miss Whiting, like every other mortal, has an aura, with a centre of consciousness of its own. This aura has its own experiences and memories far wider and deeper than those of the mortal. Although these experiences and memories remain, for the most part, unknown and unrecorded by her mortal mind, they are yet a part of her inner life.

However true this may be in a general way, it would be taxing credulity too much for Dr. Dawbarn to ask his readers to believe that events of which I had never heard or dreamed could be "a part of my inner life."

He contends that [Miss Whiting] has never heard or seen Miss Field, that her intercourse with her old friend has consisted of thought flashes, vibrated into her mortal brain from her own aural centre; and that her interpretation of those vibrations was necessarily in terms of mortal experience. And, yet further, there is not one spark of evidence that any single fact of Miss Field's life and experience finds its way into earth life, through the organism of Miss Whiting.

It is the "organism" of Mrs. Piper which is here involved, and not my own. In all this I am not in the least entering into any argument; but the very strong test of individuality which pervaded this long series of séances in which Miss Field's personal peculiarities and tastes, caprices, lofty quality of mind, temperamental identity, continually revealed themselves (through a medium who had never even seen her) would make any study of them, on the hypothesis that they had nothing to do with the person alleged, a study abounding in miracles.

The lecture given by Sir Oliver Lodge before the Browning Settlement on November 22nd has been partially cabled to this country, and caused much discussion. Some of the more striking passages were reproduced in *LIGHT* for November 28th, and need not be quoted again. That we are "surrounded by beings, working with us, co-operating and helping," is a truth so amply substantiated by great varieties of human experience that to doubt or deny would be as futile as to deny the truth of the multiplication table. As spiritual beings we may be sure that our spiritual perceptions count for something! If only that order of knowledge which can be objectively sustained were to be held as proven, the world would certainly be in a far more primitive and undeveloped state than it actually is.

THE REALITY OF SPIRIT AGENCY.

Mr. Ernest Meads, speaking on the 8th inst. at Mrs. Hedley Drummond's "At Home," in the Green Salon of the Eustace Miles Restaurant, said that sympathy being the all-important factor in Spiritualism, it was but reasonable to expect that when it was abundantly supplied results would be obtained beyond the reach of the casual investigator. "Impossible," save in questions of pure mathematics, was a foolish word.

In proof of the fact that our ideas are influenced by spirit agencies he told of a train of thought of his own, which was repeated word for word a week later by Mr. A. V. Peters under the control of a spirit who claimed to have caused the original thought by impressing it upon the brain. He showed the photograph of a crystal with the face of his father-in-law (Charles Morton) appearing (in it, taken by Robert Boursnell, the necessary link being supplied by a pair of gloves well impregnated with the magnetism of Mrs. Meads, upon which the crystal had been placed).

He handed round some direct writing signed "J. Bunyan," obtained through the mediumship of Mrs. Sutton, daughter of the famous Mrs. Everitt, the sympathetic attraction here consisting in the friendship of Mr. Meads and Miss Rowan Vincent, to whom and through whom John Bunyan frequently spoke.

When love was taken upon a higher plane we again witnessed the miracles of the saints, as in the case of Dorothy Kerin, who told her story so beautifully in her book, "The Living Touch."

J. H. D.

THE CHURCH AND THE CRISIS.

We get a little impatient of critics who in any national crisis, or in regard to the social upliftment of the masses, are in the habit of asking indignantly "What is the Church doing?" If the criticism expresses the dissatisfaction of the most active and energetic workers within the Church—a dissatisfaction which probably includes to some extent themselves—it deserves to be listened to with respect; but it is apt to take the form of an individual asking questions of a body of his fellows which he ought to ask of himself. If he is within the Church then his is probably part of the blame of whatever shortcoming he discovers; if he is outside it is equally probable that he knows nothing of the activities of the community which he criticises. The above is a general reflection, and by no means implies that the Church is beyond criticism. No human institution—by which we mean no body, however appointed, consisting of fallible human beings—can be. The contention of the author of "The Church and the Present Crisis" (one of a series of "Papers for War Time" published by the Oxford University Press) that "if the Universal Church had been a living idea in the minds of men, swaying their imaginations and claiming their first allegiance,"—i.e., if all who bear the name of Christ, both in this country and other countries, were fully imbued with His spirit—"there could have been no war," seems indisputable. We are less moved by the observation (as a proof that the Church in the present crisis is failing to furnish any real moral leadership), that "it would be difficult to make clear wherein the views of the situation taken by the religious press differ from those of secular papers." That might be read as less a reflection on the former than a testimony to the lofty tone which characterises the work of some of our leading writers in the secular press. But the critic strikes a high note and one which no true lover of the Church can resent when he says:—

Is not God through this tragedy calling the Church to set itself to realise with a new earnestness its own ideal of brotherhood? This will involve an entire reconstruction of our thinking on many subjects. We need not only individually a change of heart, but also corporately a great effort to learn how the ideal may be applied to the complex relations of our social, commercial, industrial, political, and international life.

The best energy of mind and brain must be thrown into the task of making the Christian conception a real power in the life of the world. Many of the ideas that have been openly or tacitly accepted in the past must be boldly challenged.

It will be necessary to convince the conscience of Europe that self-sacrifice and respect for the rights and aspirations of others are the duty of social groups and of nations as well as of individuals. The only condition on which it is possible for the Church, without apostasy to its Lord, to accept the present war as the lesser of two evils is that it should dedicate itself immediately to the discovery of some more adequate way of expressing the will of Christ for society.

ARMY SERVICE CORPS: CAPTAIN RANKING'S FUND.

We have to acknowledge with thanks the receipt of 10s. 6d. from E. M. M., bringing up the amount of the fund to £36 3s.

ANSWERS TO CORRESPONDENTS.

FANNY C. FOREMAN (Drummoyne).—Your letter to the President of the Alliance has been handed to us. Some steps have already been taken in the direction you suggest, but there are difficulties which at present are practically insuperable, although they will no doubt disappear in time. You should remember, however, that a vast deal of influence is already exercised by the Unseen World in human affairs. That such influence should become direct and visible to the world may not be so important as you suppose. All the same, we thank you for your letter and the "copy of verses" which you enclose.

S. LAURITZEN, Denmark (Sir Oliver Lodge's address).—The report was a stenographic one.

GREETINGS FROM DENMARK.—A postcard from M. Nissen, of Copenhagen, an old subscriber, closes with the following kindly greeting: "Wishing you all a prosperous New Year, and dear old England out of this terrible struggle with full glory."

SIDELIGHTS.

Miss Mack Wall writes to correct an error in the report of her remarks at the close of Mrs. St. Hill's address (p. 21). She points out that Mrs. Corner's statement that she was tired of being regarded simply as a medium was made to her and not to Sir William Crookes. We regret the mistake, which was due to the difficulty of hearing Miss Mack Wall's remarks.

Mrs. E. Withinshaw, of 22, Wells-street, Oxford-street, W., points out that the soldiers in the field are in many instances in special need of chocolate, sardines and candles. For these things, she assures us, they would almost sacrifice their daily food and certainly some of their tobacco. Our correspondent asks us to offer this hint to those of our readers who are sending offerings to the soldiers in the field. She herself has been carrying out some organised work in this direction.

The following kind message from Alexandravan Bobrowa, editor of our Moscow contemporary, "Rebus," reaches us rather late, but we do not forget that the Russian Christmas falls much later than ours: "All of 'Rebus' staff are wishing you, Sir, and the staff of LIGHT as happy a Christmas and New Year as possible, and that notwithstanding our mutual bad weather, you may still be, with God's help, as successful and as courageous as you have ever been. Our hearty compliments!"

On the 5th inst., at the rooms of the Alliance, 110, St. Martin's-lane, W.C., Mrs. de Beaurepaire gave demonstrations of her gift of clairvoyance. The meeting was well attended, and to a sympathetic audience she gave many recognised descriptions. The right note was struck when she recommended some of those she addressed to cultivate their own gifts so that they might be of service to others. At the close of the meeting Mrs. Bell, in a few well-chosen words, expressed the thanks of the audience to Mrs. de Beaurepaire, and in the name of the Alliance gave New Year greetings to all present.

Remarkable cases, testified to by photographs reproduced in the daily press, have been reported from the field of war, of the escape of sacred images from damage by bombardment. One photograph, taken at the Convent of the Sisters of the Poor at Nieuport, showed an uninjured crucifix standing on a wall a few feet behind another wall which had been utterly demolished. In a photograph of the interior of a church at Termonde, which suffered severely, the only object unhurt is a statue of the Madonna. Yet more remarkable is the photograph of the figure of Jesus on the Cross and below it that of the Virgin and Child, taken at a Red Cross Hospital in Senlis. The wall all round these sacred images is dented with the marks of shells, but they are themselves quite untouched.

Mr. J. B. Gardner, of Mitcham, raises the question whether Mother Shipton's prophecy, quoted by Mrs. St. Hill in her recent address before the London Spiritualist Alliance, is a genuine prophecy or a hoax. He sends us an extract from a book entitled "Many Infallible Proofs," in which the author, Arthur T. Pierson, D.D., declares that he discovered three separate versions. The original claimed to predict the invention of steam as a motive power, balloons, the French Revolution, the rise of Disraeli, the erection of the Crystal Palace, &c., each of the subsequent ones being an adroit modification of its predecessor to bring it up to date. Finally he traced the whole thing to a certain Charles Hindly, who acknowledged himself to be the author of the pretended prophecy, which, instead of dating from 1448, was really written in 1862.

This is the sixty-seventh year of issue of that invaluable work, "Who's Who" (Black & Co.; cloth, 15s.; leather, 20s. net). The volume for 1915, which lies before us, contains over 25,000 biographies of prominent men and women of the day. To reap the full advantage of the information given, however, it is necessary to invest an additional shilling in the purchase of the small companion volume, "Who's Who Year Book," wherein the names contained in the larger work are classified under office appointments or positions, so that anyone unable to recall the name of the M.P. for a certain division, or the Permanent Secretary of some Government office, or one of the judges of Chancery, can find it in the smaller book, and then turn up the biography in "Who's Who." Another very useful shilling work, also issued by Messrs. Black, is the "Writers and Artists' Year Book," containing a directory of journals and magazines (British, American, and Canadian), with the class of matter and illustrations which they accept, and much other information of special service to the large class of persons whose position and career are dependent on their contributions, either literary or artistic, to current journalism.

The pastorate of Trinity Church, Glasgow, lately vacated by Dr. John Hunter (who is to address the London Spiritualist Alliance on "Miracles" on the 25th prox.), has been accepted by the Rev. H. S. McClelland, M.A., B.D., of East Finchley Congregational Church.

On the retirement of Dr. J. E. Carpenter from Manchester College, Oxford, at the close of the present session, he will be succeeded in the office of Principal by Dr. L. P. Jacks, the editor of the "Hibbert Journal." Dr. Jacks, whose abilities as an author have gained for him a multitude of friends here and in America, is a Professor of Divinity. His keen insight, logical faculty and his gifts of humour and satire will be valuable qualities in his new position. The Rev. Henry Gow, of Rosalyn Hill Chapel, Hampstead, will join the college staff as Tutor in New Testament and related subjects.

A few days ago the correspondence column of the "Daily Mail" contained a quotation from the "Naval Chronicle" of May, 1809, giving a very remarkable forecast of the submarine. After an allusion to "the vast current of genius" then being directed to the practicability of destroying powerful ships, the writer, anticipating a great revolution in maritime skill and machinery, says: "Battles in future may be fought under water; our invincible ships of the line may give place to horrible and unknown structures, our frigates to catamarans, our pilots to divers, our hardy, dauntless tars to submarine assassins, infernals, and fire-devils."

We have received a copy of the Journal of the Alchemical Society containing a report of a paper on the alchemical researches of M. Jollivet Castellet, read before the Society by Mr. W. de Kerlor, and of the discussion which followed. M. Castellet claims to have found that it is possible to transform silver, copper and alloys of these metals into gold in baths of nitric acid, sulphuric and nitric acids, and acetic acid and acetate of ammonia. Mr. de Kerlor stated that M. Castellet's first experiment, performed in January, 1893, was unsuccessful, so far as actual transmutation was concerned, but in the second, completed in the following month, he obtained from a dissolved five-franc piece an ingot of silver, sown with yellow pellicules which appeared auriferous. In the speeches which followed the lecture the opinion was expressed, in which the lecturer himself concurred, that the evidence that M. Castellet had succeeded in effecting transmutation was not convincing, but the chairman, Mr. H. Stanley Redgrave, in thanking Mr. de Kerlor, complimented him on the fact that his address had given rise to the most interesting discussion that had taken place at a meeting of the Society.

JANUARY IN FOLK-LORE.

Andres Maciel, in "Healthward Ho!" gives some of the many interesting items of folk-lore which cluster round the name of the first month in the year. "January," he tells us, "is supposed to be particularly associated with the two elements, wind and water. From very ancient times it has been considered a very bad month, and especially its first day, known as 'Dies Mala.' The 2nd, 4th, 5th, 15th, 17th, and 19th days of January are reputed to be extremely bad, and have been so for thousands of years. The Garnet is the month's stone, as the Hyacinth is its flower, and the 'flame' of the month is 'Fidelity.' January is a good marriage month, with the exception of the 24th, which is a bad day for marriage. It is St. Paul's Day, and is supposed to fix the ensuing weather. . . . "St. Hilary's Day, January 14th, is reputed" (says Mr. Maciel) "to be the coldest of the year, and in older days was dedicated to the Ass—an allusion to the flight of the Holy Family in Egypt. Special prayers and hymns were used, and a woman, clad as a virgin, led a child to the altar, the priest braying like an ass three times, the congregation replying. The 21st is St. Agnes' Day, the Day of Love; the 22nd, St. Vincent's Day. An old weather proverb says that, 'If fine on that day, it will be fine for twelve months after!' So if we are to find any meaning at all in the old customs and folk-lore, it will be seen that January has always been looked upon as the prophetic month, rich in good or evil portents for the ensuing twelve months."

We must find our duties in what comes to us, not in what we imagine might have been.—GEORGE ELIOT.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

Is Nietzsche Responsible?

SIR,—There seems to be a consensus of opinion among your correspondents, and in other quarters also, to the effect that the writings of Friedrich Nietzsche are in some special way responsible for the present attitude of Germany and for the initiation of the war. I have been expecting some protest on the part of English Nietzscheans against this hasty and, in my opinion, largely unwarrantable assumption, but as none that I consider adequate seems to be forthcoming, I venture to call your attention to a few of the fallacies involved. As one who has been for many years an admirer, though not without reservations, and a close student of the writings of this powerful thinker, I am somewhat amazed at the evident misunderstanding of his doctrines which recent events have brought to light. The Junker party claim that in this war they are the champions of the highest modern culture, and that the triumph of German militarism would be tantamount to a demonstration of the cultural supremacy of the German race.

Precisely the same claim was made in Germany after the Franco-Prussian war and was held up to derision at the time by Nietzsche himself, who pointed out to his boastful compatriots that the defeat of the French army in no way proved the superiority of German to French culture and enlightenment. It simply proved the superior fighting power of the German army. Nietzsche was no mere nationalist; he always declined to narrow his patriotism to the bounds of Imperial ambition, and wished above all to be regarded as "a good European." He asserted, rightly no doubt, that "Europe wishes to be one." In so far as this war tends, as it ultimately will tend, to the unification of Europe, it is probable that he would have welcomed it, but that sort of far-seeing and philosophical acquiescence is a totally different thing from the domineering spirit of senseless aggression which launched Germany into this war. That spirit has had no more severe and outspoken critic than Friedrich Nietzsche, none the less so because his strictures against it were no doubt partly directed against something he felt within himself. For he differs from his German predecessors in philosophy in having no cut-and-dried system to uphold: he did not believe in the possibility of imprisoning truth within the straitwaistcoat of a logical system. In the quest of truth he accepted and championed every aspect which in various moods and phases appealed successively to his eager mind. Thus he inevitably fell into inconsistencies and self-contradictions, and the spiritual tension so produced proved in the end a fatally disruptive power to his mind. It is, in my opinion, an unfortunate thing that since Nietzsche's death his works have become almost popular in many lands. They are essentially books for the few. They have, however, been devoured by many whose minds, lacking the previous discipline of philosophical study, have fallen an easy prey to the iconoclastic tendencies of his thought. These tendencies are far more obvious and, to shallow minds, more attractive than the deeper constructive tendency which nevertheless underlies and permeates them. "I will have railings round my thoughts and even round my words," cries Zarathustra, "that swine and enthusiasts may not break into my garden."

This war was made in the interests of the State and of Prussian autocracy. The State was apotheosised by Hegel. He called it divine, and wished to subjugate all human interests and personalities to the enhancement of its power. This war is therefore a direct outcome of the Hegelian philosophy, of its worship of system, its inculcation of blind unquestioning obedience, its contempt for the soul of man. The success of Germany in this war would inevitably result in the conversion of Europe into one huge pedestal upon which Wilhelm II., the personification of Hegel's idea, would attitudinise for the benefit of an admiring universe. No one who really understands Nietzsche will make the blunder of supposing him in sympathy with so monstrous a dream. It was no such mechanically imposed unity that he desired for Europe. He regarded all States with mistrust and even with contempt. The State was, in his view, "the New Idol," by no means divine. He saw clearly that the power of the State grows in proportion to the dearth of great peoples and personalities, and said so in unmistakable terms. "The State," he said, "is a liar in all tongues of good and evil: whatever it saith it lieth; whatever it hath it hath stolen." As for Kaiserism, Nietzsche least of all thinkers took any stock in that. "Often mud sitteth on the throne; often also the

throne sitteth on the mud." Great souls in danger of seduction by the gloomy lies of State-worshippers he counselled to break the windows and jump into the open air.

Although it is a libellous error to equate the Nietzschean philosophy with German or, rather, Prussian nationalism in any narrow sense, there is, nevertheless, a point of view from which, if he had been living, Nietzsche might, no doubt, have welcomed this war. For he certainly preferred a bold, frank robber to a pickpocket, and would have felt more sympathy for his country in her endeavour to take by force the supremacy of the world than in that régime of crafty intrigue and underhand greedy commercialism which preceded and led up to that endeavour. "A good fight sanctifies any cause." Moreover, he would have felt, as we must all feel, that even the forfeiture of our own lives or of those of our nearest and dearest is not too high a price to pay for the purification of the world from outworn shams and half-hearted beliefs, from the uncleanness of Mammon-worship, from universal fear and mistrust. After this war there will be a better understanding between the nations at present engaged therein than has ever yet existed, or than would otherwise have been possible. A new and more legitimate sense may come to be ascribed to the at present presumptuous motto, "Germany over all." It may come to denote German aspiration in art, science, philosophy, instead of German brutality and braggadocio as hitherto. And then, returning with sobered minds to the study of Nietzsche's writings, we shall find their hidden heaven of enlightened goodwill towards mankind.—Yours, &c.,

CHARLES J. WHITEY, M.D.

9, The Paragon, Bath.

Rosicrucianism.

SIR,—Some years ago I was invited to join an American and also an English branch of the Rosicrucians. I declined, for I found: (1) An oath was required. Concerning oaths I hold very strong adverse views. (2) The English branch was divided into two camps. (3) I found one camp using black magic against the other! That is my limited experience of Rosicrucian methods.—Yours, &c.,
January 3rd, 1915.

H.

God and War.

SIR,—The following lines (at foot) appeared in the "Los Angeles Tribune." Their theme may be questioned, but they seem worth reproducing.

Is it true that God does not send wars?

If human affairs are ruled by God, as seems evident—all history asserts it to be true—war and all evil are the only ways in which free, self-willed man can make progress from lower to higher planes.

Man can only learn by experience, and someone has said, "The battle is not ours, but God's."—Yours, &c.,

A. K. VENNING.

Los Angeles, Cal., U.S.A.

PEACE PRAYER.

"Beg me not for peace, my children"—God's own words;
"I cannot give it thee—I cannot give it thee."
And in my midnight dream, or was it then a vision?
I heard again the voice of Him, the universe Creator:
"I sent thee not thy wars; I cannot send thee peace."

The night was dark with deep sepulchral gloom,
And hushed the sweet accustomed voices of the night.
Silent in strange unearthly awe, the breezes, too, were still—
So still, my laboured breath seemed both to come and go.

Yet sleep came slowly on; I thought it rest eternal;
And wafted gently, peacefully, my soul unto some far-off realm,

Where all unseen I knew the presence of the God and all his hosts;
And each one listened—listened to a low, persistent moan.

"It is their prayer for peace," God said; the others understood it not—

"A prayer for peace to me, who never sent them woe,
But only love and truth, mate unto mate, brother and brother,
And every joy and tenderness these ties may know."

Again the low, insistent moaning filled all space;
Meaningless to all save God, who knoweth all.

"Beg not, beg not," He cried, in boundless pity; "my children, beg me not

For peace—I never sent thee wars, I cannot send thee peace."

Immortality and Unselfishness.

SIR,—I was much interested in Mr. F. C. Constable's letter on page 620 (LIGHT, December 26th, 1914), but cannot agree with him that if we end at death, we must, if we are sane, live only for our own personal happiness.

Most thinking people pass through the stage of doubt and despair as to the meaning and continuity of life. There is a time when the cruelty of life confronts us—the cruelty of Nature and the cruelty of man to man—and death seems the logical outcome of a chaotic universe.

It is the natural conclusion of the natural man at a certain stage of his development; but in how many instances has not the natural man risen superior to his belief and poured out his very life in love and service to his fellow-men—not in the hope of strengthening his spiritual life, but purely out of compassion for the sorrow of all that lives?

With no hope of reward either in this world or the next, though the heavens were as brass and extinction the common lot, such men as Bradlaugh, Ingersoll, Marx, and many more served humanity according to the light that was in them, and such insanity—if insanity it be—is far preferable to the sane but selfish ideal of living only for our own personal happiness, and may even equal the achievements of many who have evolved far enough to perceive the underlying unity of God and man which makes annihilation impossible.—Yours, &c.,

NELLIE BLOODWORTH.

5, Eccles-road, Lavender Hill, S.W.

National Hypnosis.

SIR,—There are one or two points in the article by Mr. H. Ernest Hunt on "National Hypnosis" (in LIGHT for December 26th, p. 618) that I think should be answered, so as to avoid misunderstandings.

In hypnosis it is not "necessary that the consent of the subject, tacit or expressed, should be obtained." In "Life Understood," by Mr. F. L. Rawson, which is the best book on the subject that I know of, he makes it perfectly clear not only that one person can be hypnotised by another without his consent, and, in fact, in strong opposition to his wishes, but that a person can be hypnotised without an individual as a hypnotiser being concerned. Again, mental suggestions can be given to a person which will act without the person having been hypnotised at all.

Mr. Hunt has not made clear the difference between what John speaks of as "he aletheia" the truth, which means the absolute truth, and "aletheia" which means the relative truth. Nothing in the material world is the truth, it is all relative truth, the only (what may be spoken of as) real truth is spiritual, which Mr. Rawson speaks of as a world of four dimensions, consisting of what scientific people call cause and its manifestation, religious people God and heaven, and metaphysicians mind and its ideas.

Mr. Hunt is quite right with regard to the Germans being practically hypnotised into their present condition, and they are hypnotised by what may be spoken of as other people's thoughts, as their own thoughts, and what Mr. Rawson points out are high tension currents, of which the ether is composed. These sweep across the mind at the rate, he states, of twenty miles an hour. Whether these thoughts affect a person or not depends upon the condition of his subconscious mind.

In every case where an individual or a nation has relied upon strong thinking with the human mind to bring about certain results, and a failure ensues, the nation or the individual loses its belief in itself, and the hypnotic power disappears with terrible results to the individual.

Napoleon is a very good instance of this. When he had lost his hypnotic power he was absolutely valueless from every point of view.

How different this is from right thinking—that is to say, thinking in the scientific way, in the way that Mr. Rawson points out in "Life Understood."

I have been a lecturer on psychology for the last six or seven years—for three years in America, two in Germany, and one in England—and my old ideas have been almost completely reversed. I cannot say that I agree with Mr. Rawson's theology, although he certainly has opened up entirely new lights to me. His science naturally is unassailable, being founded on the only true basis—an unerring principle. He, as far as his psychology goes, has put it on an entirely new basis. He shows that the only true basis is spiritual, and this is what open-minded psychologists like Professor James have sought to find. I have no hesitation in saying that had he survived to read Mr. Rawson's book, his last wish to find a solution to the problem of human mentality would have been gratified, and he would have died a happy instead of a bewildered man.—Yours, &c.,

PSYCHOLOGIST

The Idealist's Point of View.

SIR,—After Mr. D. Rogers' last letter, it is impossible to keep free from fear that "N. G. S." has really been reduced to nothing.

But "N. G. S." says: "You may divide an inch into ten parts, and each part into ten more, and this process you may continue for ever."

Let us admit this can be done; then what follows? If you—which includes "N. G. S."—can do something for ever, then you must be alive while doing it. And if you can do anything for ever, you must be alive for ever!

I offer "N. G. S." my most profound gratitude for his peculiar proof of immortality.—Yours, &c.,

F. C. CONSTABLE.

Time and Space.

SIR,—Are we not right in regarding both time and space as negations, the idea being scope—room—and does not change in space identify itself with time, while matter and force are also identified? The idea of any fact in time embarrasses us. Perhaps time and space are inconvertible, two forms of negation, and must appear infinite to us because they are dependent on physicalness, and are inseparable from us. From a right consciousness we get true being, and then time and space vanish. Kant claims time and space as subjective, as "forms of thought," thus transferring these conditions from the universe to man, but he did not take into account our false consciousness. If man be in a dream, then he must be awakened by one possessing true vision.—Yours, &c.,

E. P. PRENTICE.

"Missionary Work": Some Experiences.

SIR,—I was surprised to see in LIGHT of December 12th (page 598), the kind reference by Mr. Blyton to my automatic script. It was also rather a surprise to read that it was in one respect exceptional. The spirit writers frequently express the wish that more writers would do as I do, and it is with the hope that some readers may be led to try for something of the kind that I am venturing to send a brief account of the way in which it came to me.

I began to get automatic writing in 1901—at first by means of a planchette and the alphabet written rather large so that words could be spelt, followed a little later by writing with pen and ink. Quite early in my inquiry I noticed that the word "help" was frequently given, and after a while I inquired whether help was asked for or offered. The answer was: "We help you more than you think, and you can help us." I asked: "How can we help you?" Answer: "By your prayers." I asked: "How do you help us?" Answer: "We give you thoughts." From that time I earnestly tried to be helpful, and as I look back upon that time I cannot help thinking that help was given me, for when I was communicating with my unseen visitors, a text, a verse of a hymn, or an apt illustration would come spontaneously to my mind in a way that was new to me, and delightful.

On one of these occasions when something of which I disapproved had been written I remonstrated with the writer and begged him to pray for a better spirit. To my surprise a prayer was written, then an answer and then a few words of thanks to myself. The next time I sat for writing the one who prayed asked to be allowed to bring a friend who wished to write a prayer. So was the missionary work begun and it has been continued, with modifications, up to the present time. As time went on the mission work seemed to grow, and in 1907 the writers told me they had devised a way by which the words written in the earth-life book could be reproduced on a screen (something like our magic-lantern screen) in spirit life.

Such an attraction, they said, was sufficient to draw large audiences and they were arranging to have meetings. At the meetings questions upon difficult subjects would be invited from the audience; teachers would be present who would answer the questions, and both questions and answers would appear on the screen and be visible to all present. I could not believe these statements; they were too wonderful. I am not sure that I fully believe them even now. Yet the writing that followed, and that has come from time to time since, has been fairly consistent with such claims, and many very interesting questions have been answered.

During the present war the communications have been even more striking and realistic.

With many thanks for the pleasure and help that week by week we receive from LIGHT.—Yours, &c.,

REBECCA JOHNSON.

I HAVE sometimes thought that all the Commandments might be summed up in one—Waste not.—LESLIE STEPHEN.

SOCIETY WORK ON SUNDAY, JAN. 10th, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION.—Steinway Hall, Lower Seymour-street, W.—Mr. A. V. Peters gave successful clairvoyant descriptions. Mr. W. T. Cooper presided. Sunday next, see advertisement on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Baywater, W.—Trance addresses: Morning by Mr. Percy Beard, evening by Mr. Percy R. Street. Sunday next, at 11 and 7, Mrs. M. H. Wallis. Thursday, at 7.45 p.m., Mrs. Mary Gordon.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-square, W.—Stirring inspirational addresses by Mrs. Fairclough Smith. In the evening her subject was "The Awakening of the Soul after Death." Mr. Lane gave a beautiful rendering of Joycelin's "Berceuse," accompanied by the organ. For next Sunday see first page.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Alderman Davis gave an address on "The Immortality of the Soul." Sunday next, at 7, Mrs. Brownjohn, address and clairvoyance. Wednesday, 20th, at 7 p.m., Social and Dance at above address.—M. W.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mr. Symons gave an address on "From Poverty to Power." Miss Nellie Dimmick sang a solo. Sunday next, at 11.15 a.m., open circle; 7 p.m., Mrs. Miles Ord. Friday, 8.15, public circle. 24th, Mrs. Podmore.—F. K.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Interesting address by Mr. Robert King upon "Some Psychic Aspects of the War." Thursday circles were postponed until after the "Social" on 14th. Sunday next, at 11 a.m., usual service and circle; 7 p.m., Mrs. Annie Boddington, address and descriptions.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Mrs. E. Neville gave an address and descriptions. Sunday next, at 11.15 a.m., meeting; 7 p.m., Mrs. Podmore, address and descriptions. Circles: Monday, 8 p.m., public; Tuesday, 7.15, healing; Thursday, 7.45, members.—N. R.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, circle; evening, Mr. Scholey gave a trance address on "The Dawn of Day," and clairvoyant descriptions. Sunday next, 11 a.m., circle; 6.30 p.m., Mr. Alcock-Rush. 24th, twenty-eighth Anniversary Services, 11 a.m. and 6.30 p.m., Mr. W. E. Long.

WOOLWICH AND PLUMSTEAD.—Address by Mrs. Orłowski on "Where are our Dead?" followed by clairvoyance; after-circle, Mrs. Rainbow. Sunday next, Anniversary Services: 11.15 a.m., circle; 3 p.m., Lyceum; 7 p.m., Mr. Horace Leaf, address on "Spiritualism and Modern Thought," also clairvoyance; 8.30, public circle.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, séance; evening, Mr. Harold J. Carpenter gave an interesting address on "The Way, the Truth, the Light." Sunday next, 11.15 a.m. and 7 p.m., Mr. Alfred Vout Peters; 3 p.m., Lyceum. Wednesday, Mrs. S. Podmore. 24th, 7 p.m., Mr. and Mrs. E. Lund.—J. F.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mrs. Miles Ord delivered a "New Year's Message," and gave clairvoyant descriptions. Sunday next, 3 p.m., Lyceum; 7, Mr. and Mrs. Parker, address and clairvoyance. 21st, Mrs. Neville. 24th, Mr. Prior. Monday, 7.30, ladies. Tuesday, 8.15, members.—H. W. N.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Mrs. Maunders gave an address and clairvoyant descriptions. 7th, Mr. Trinder, address and clairvoyant descriptions. 6th, Mrs. Lund, psychometrical readings. Sunday next, at 7 p.m., Mrs. Orłowski. Wednesday, at 3, Mrs. Marriott. Thursday, at 8. 24th, Mrs. E. Neville.—D. C.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Morning, circle, addresses by Miss Maltby, Mrs. Severn, Mrs. Clarke, and Mr. Everett; evening, address by Mr. F. Grayson Clarke. Sunday next, and during the week (see local advts.), Mr. Walter Howell. Tuesdays, at 3, private interviews; at 8, public circle; also Wednesday, at 3 p.m.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mr. J. G. Huxley gave addresses and descriptions, also answered questions. Sunday next, 11.15 and 7, Mr. Robert King; 3 p.m., Lyceum. Tuesdays at 8, Wednesdays at 3, Mrs. G. C. Curry, clairvoyante. Thursdays, 8.15, public circle.—A. C.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, Mr. Cowlam gave an address and answered questions. Evening, several friends gave their experiences of Spiritualism, after which the members' quarterly meeting was held. Sunday next, 11.30 a.m., Mr. Beavers, address; 7 p.m., Mrs. Cannock, address and clairvoyance. 21st, at 8.15, Mr. Longdale. 24th, at 7 p.m., Mr. A. C. Scott.—T. G. B.

WIMBLEDON.—BROADWAY PLACE (NEAR STATION).—Mr. Karl Reynolds gave address. Sunday next, at 7, Mr. E. W. Beard, of the Bayswater Mission, will speak. Wednesday, 20th inst., at 7, Mrs. Thos. Brown will conduct spiritual circle.

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Mr. Hayward gave an interesting address, which was followed by well-recognised clairvoyant descriptions by Mrs. Hayward. Sunday next, address by Mr. G. Tayler Gwinn.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, circle, conducted by Mr. Hibbert; evening, Mrs. Jamrach gave an illuminating address on "The Birth of the Christ," followed by clairvoyant descriptions. To-day (Saturday), 16th inst., Social and Dance at Food Reform Hall, Farnival-street, E.C., tickets 1s. Sunday next, at 7 p.m., Miss Violet Burton. Thursday, at 8.15 p.m., psychometry by members and friends.—P. S.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Mr. Horace Leaf gave addresses and descriptions, morning and evening.—E.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Miss Violet Burton gave addresses on "Energy" and "Ideals."—J. W. M.

EXETER.—MARLBOROUGH HALL.—Addresses by Mr. Elvin Frankish and Mrs. Letheren, descriptions by Mrs. Letheren.

EXETER.—DRUIDS' HALL, MARKET-STREET.—Addresses by Mr. C. Tarr. Morning subject, "Healing"; evening, "The Memory of God."—J. H.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Address by Mrs. E. A. Cannock, followed by clairvoyant descriptions and messages.—W. P. C.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses and descriptions by Mrs. Christie. 7th, Mr. F. T. Blake spoke and gave clairvoyant descriptions.

TORQUAY.—Address by Mr. E. Rugg-Williams on "The Divine Presence." Clairvoyant descriptions and messages by Mrs. Thistleton. 5th, ladies' meeting conducted by Mrs. Thistleton. 7th, public circle.—R. T.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STRONE-ROADS.—Morning, healing service, Mr. G. F. Tilby; afternoon, Lyceum; evening, Mr. Alcock-Rush on "The God Within." Anthem by the choir.—A. L. M.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mrs. Podmore gave addresses and successful clairvoyant descriptions. 6th, address by Mr. Wheeler. 11th, psychic readings by Mrs. Podmore.—J. McF.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Mr. Arthur Lamsley gave addresses on "Practical Mysticism" and "The Soul of Belgium," and clairvoyant descriptions. 7th, Mr. Jepp, address; Mr. Nevin, clairvoyance.

SOUTHEND.—SEANCE HALL, BROADWAY.—Morning, address by Mr. Rundle on the "Continuance of Relationship after Transition"; evening, Mr. Habgood spoke on "The Ladder Connecting Both Spheres." Mr. Rundle expounded I. Corinthians ii., and Mr. and Mrs. Rundle gave descriptions.—C. A. B.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, address on "Healing" by Mr. Lund and descriptions by Mrs. Lund. 4th, ladies' meeting, address and psychometry by Mrs. Lund. 6th, Mrs. Edith Marriott gave an address and descriptions.—E. M.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Meeting conducted by Mr. Arnold. Mr. J. Chartis, of Liverpool, gave his experiences in connection with Spiritualism and psychic drawing. Mr. Johns also spoke. Clairvoyant descriptions by Mr. Dennis. Soloist, Mrs. Caffin.—E. E.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Addresses, morning and evening, by Miss Florence Morse, followed by clairvoyant descriptions; at the Lyceum meeting Miss Morse named the two infant children of Mr. and Mrs. Bottomley and Mr. and Mrs. Trench.—W. G.

SOUTHPORT.—HAWKSHEAD HALL.—Addresses by Miss E. Sidley, on "Personal Psychic Reminiscences" and "The Yet to Be"; descriptions by Mr. Eustace Williams, Miss Sidley, and Private Reynolds. The president (Mr. Beardsworth) read a paper on "The African Blacks and the Spirit World."

ANNIVERSARY SERVICES AT BRISTOL.—The third anniversary services of the Bristol Spiritual Temple, 26, Stokes Croft, have been held, and the president, in the absence of the secretary, who is serving his King and country, read the yearly report. Our first year in the Temple premises is just completed. Mr. Horace Leaf occupied our platform twice and gave four addresses and twenty-two descriptions; Mrs. Baxter has given three hundred and one addresses, every subject being chosen by the audience, also one hundred and sixty-two descriptions and spirit messages weekly; the weekly average combined attendance has been two hundred and fifty-two. The membership is now one hundred and sixty-two. Nearly every member has been made outside of Spiritual movements, thus showing the efficacy of our propaganda work and effort. The income for the year has exceeded the expenditure by nearly £3.

CHRISTMAS FESTIVAL.—On Tuesday, the 5th inst., about 250 members and friends of the East London Spiritualists' Association gathered at the Workmen's Hall, Romford-road, Stratford, to celebrate their annual festival. The programme, which was thoroughly enjoyed, included a number of dances, vocal solos by Miss Florence Shead, Miss Muriel Bell, Mr. R. Burrows, and Mr. J. H. Chapman, mandoline solos by Messrs. Sydney and Gordon Cooper, and violin solos by Miss Clarice Perry. The catering, which was undertaken by the ladies of the Centre, was eminently successful.

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Admission 1s.; Members and Associates, Free.
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* * Subscriptions should be made payable to the Hon. Treasurer,
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Notices of all meetings will appear regularly in 'Light.'

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No. 1,776.—VOL. XXXV. [Registered as] SATURDAY, JANUARY 23, 1915. [a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

Although the following quotation from "Morning Light" of November 24th last (to which our attention has been drawn) is somewhat belated in point of time, its interest continues fresh enough, for the war is still with us. It arises out of a consideration of Sir William F. Barrett's remarks (in *LIGHT* of October 24th last) on the psychical aspects of the battlefield, and the disturbing effect upon the minds of soldiers suddenly translated from earth conditions:—

Swedenborg's descriptions of resurrection, permitted to him by the Lord that he might instruct mankind as to the meaning and use of death, leave no room for doubt that the process of resurrection is itself a "convalescent" operation. The awakening is so gradual and peaceful that none of horror of the battlefield can operate in the mind of the newly-translated soldier. "Heaven and Hell," 445 *et seq.* should be read by those who wish to understand fully the nature and character of our awakening in the spiritual world. It is true that we are taught, "the spirit of man is held in its last state of thought, when the body expires, until it returns to the thoughts which are from its general or ruling affection in the world." But surely this refers to the feelings of piety and of desire of forgiveness felt by nearly all men in the hour of death.

The writer of the foregoing comment—it is an editorial article—is a little at variance with Sir William Barrett, although "grateful to him for the New Church tone of his article." Proceeding, the editor goes on to say:—

We can hardly conceive it possible that in the presence of the celestial and spiritual angels who act as the Lord's ministers in the process of resurrection any spirit could awaken nerve-shattered by the horrors of the battlefield. Certain it is that the majority of the survivors of a battle are not nervous wrecks. The nervous strain may be, nay, *must be* great. Yet after their first baptism of fire nearly all soldiers go steadily through succeeding battles, and are not usually subjects of "nerves." Why then should those who die, and who awake in the other world as quietly and peacefully as an infant awakes from sleep, take with them the nerve-shattering effects of the conflict in which they have been engaged?

The "Morning Light" is, of course, a Swedenborgian, or "New Church" organ. We yield to none in our admiration for the genius of Swedenborg, but we know how his great mind was coloured by his theological prepossessions. Sir William Barrett doubtless wrote with the knowledge gained by his psychical studies, superadded to the information he had acquired from the revelations of Swedenborg.

In his preface to "The Secret of Achievement" (Rider and Son, Ltd., 3s. 6d. net), Mr. Orison Swett Marden states that the object of the book is "to hold up to youth and those of all ages ideals of noble character, to illustrate the qualities essential to lofty achievement; to stimulate,

encourage and inspire them to be and do something in the world; to teach them how to acquire practical power and how to succeed in life. . . . The book is intended to show that the secret of every great success has been indomitable resolution and earnest application." The only objection we can raise is that the volume so overflows with anecdote and illustration—almost every other page has its interesting incident, aptly introduced, and narrated in the liveliest and chattiest fashion—that the youthful reader is given no occasion whatever for the exercise in its perusal of any of the virtues (indomitable resolution, earnest application, &c.), which Mr. Marden so insistently advocates. But perhaps this fact will be regarded as a compliment rather than otherwise!

* * * *

An astrological reader has noted some allusions in Shakespeare to the power and influence of the stars, and cites the following passages:—

Comets imputing change of times and states
Brandish your crystal tresses in the sky.

In my stars I am above thee.

So smile the heavens upon this holy act.

We think we could find allusions even more definite. Take this from "Twelfth Night," Act I, Scene 3:—

Were we not born under Taurus?

or this from "Julius Cæsar," Act II, Scene 2:—

When beggars die there are no comets seen;
The heavens themselves blaze forth the death of princes.

or this, again, from "Hamlet," Act I, Scene 1:—

As stars with trains of fire and dews of blood,
Disasters in the sun; and the moist star
Upon whose influence Neptune's empire stands,
Was sick almost to doomsday with eclipse.

Then there is the oft-quoted remark of Cassius to Brutus ("Julius Cæsar," Act I, Scene 2) that the fault is "not in our stars, but in ourselves, that we are underlings." Such references do not prove Shakespeare to have been a believer in astrology; but they show that he knew something about it, as he knew something about everything.

* * * *

If our correspondent wishes to find more categorical references to astrology in the great writers of the past, he might consult Robert Burton of "The Anatomy of Melancholy"—that Burton who is described as an "exact mathematician, a curious calculator of nativities." Over Burton's tomb is a tracing of his horoscope. Then there are Browne, Chaucer, Roger Bacon, Dryden, Duns Scotus, Flamsteed, Goethe, Francis Bacon and Kepler, amongst others. This is to say nothing of the very ancient writers like Homer, Virgil, Horace, Paracelsus and Hippocrates. In the earlier days of *LIGHT* discussions concerning astrology were often a prominent feature of our correspondence columns. Our contributor, the late Mr. C. C. Massey, learned in the law, was hardly less erudite in a knowledge of the mystic side of the stars, and the late Mr. J. B. Shipley, an assistant editor of *LIGHT*, was also a competent astrologer. But modern astrology has doubtless suffered to some extent from the vagaries of some of its exponents,

Possibly, too, some of them have bettered their instruction in taking a too fatalistic view of stellar indications, forgetting the caution of Robert Burton: "If thou shalt ask me what I think, I must answer that they [the stars] do incline but do not compel." That answer may serve for one of our correspondents who raised the question of fate in connection with astrology.

SUN, MOON AND PLANETS.

In the absence through illness of Mr. J. H. Van Stone on the occasion of the second lecture on astrology at the rooms of the Alliance on the 14th inst., his place was taken by his brother, Mr. William Vanstone. The lecturer said that, taking the sun as the starting point, they had the spiritual centre of each man's little world of being as well as the glorious centre of the solar system. Symbolised (as had been shown in the previous lecture) by the point within the centre, the sun stood for the source of all life in every form of manifestation. They knew that in all the ancient religions into whose fabric it was woven, the sun was worshipped under many names and forms. Ra in Egypt kept before the worshippers' minds some of the attributes of the Creator, while behind the manifested god stood the mysterious hidden one Amen, the Primal and Unmanifested Cause.

From the point of view of the individual horoscope, the sun, as coloured by the zodiacal sign it was in at any given time, indicated the individual character, the highest expression of the man. When the sun was rising at the time of birth it tended to give muscular strength and full proportion to the body. The face was large, the hair light, the eyes blue or hazel. Certain fine traits of disposition were also conferred, but these things were greatly modified by the other factors in the horoscope.

Dealing with the moon, the speaker described it variously as The Mother, Isis, The Reflector or Transmitter of Solar Light, The Persona or Mask of the Real Man. The influence of the moon on the body was shown especially in the glandular system and, in disease, in the lymphatic and vascular tissues. Saturn produced a thoughtful, meditative nature with soberness of outlook. Success in life came as the result of labour. Mars gave ambition and love of freedom; its subjects were masterful, frank, and sometimes reckless of consequences. Venus presided over artistic, poetic, and refined natures, the temperament being often pleasure-seeking. Jupiter, in its dignified and benign aspects, however, was the most favourable of the planets. The planetary colours were thus shown: Mars, red; Mercury, yellow; Venus, blue; Jupiter, indigo; Saturn, green.

Diagrams were shown, and the lecturer covered much ground in a lucid and deeply interesting consideration of the various aspects of his subject. There was a large audience, and the lecture was received with great appreciation.

ALCHEMY AND PHILOSOPHY.

At the seventeenth general meeting of The Alchemical Society, held on the 8th inst., the acting-president, Mr. H. Stanley Redgrove, in the chair, a highly interesting paper was read by Mr. Gaston de Mengel on "The Philosophical Channels of Alchemical Tradition."

Mr. de Mengel opened with a description of what he termed the "white" and the "black" traditions, their interaction and commingling. Alchemy, he observed, early came under a ban, owing to its alliance with magic—product of the "black" tradition—from which, however, it soon freed itself. He mentioned various philosophical soils in which the tree of Alchemy had grown, and dealt particularly with Greek philosophy as it flourished in Alexandria in the third century A.D. Alchemy, he considered, owed much to Platonism and Neo-platonism—Plato, through Pythagoras, serving to link Greek free-thought to the ancient Orphic mysteries and authoritative religion. Its mind was essentially intuitive; the alchemists were weak in their dialectic, and their experiments—or rather their descriptions of them—were not to be relied on. The value of Alchemy lay, rather, in what revelation it might yield us of the esoteric doctrines, imbued with all the fervour of mysticism, and for which it ultimately came to serve as one of the repositories.

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING NEXT, JANUARY 28th.

WHEN AN ADDRESS WILL BE GIVEN BY

MISS LIND-AF-HAGEBY

ON

"PSYCHIC SCIENCE IN RELATION TO THE WAR."

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate. Other friends desiring to attend can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

Meetings will also be held in the Salon on the following Thursday evenings:—

1915.

Feb. 11.—Count Miyatovich on "Why I became a Spiritualist: My Personal Experiences." (Count Miyatovich was for many years Envoy Extraordinary and Minister Plenipotentiary of Serbia to the Court of St. James during the reigns of Queen Victoria and King Edward VII., as well as to several other Courts.)

Feb. 25.—Rev. John Hunter, D.D., on "Miracles, Ancient and Modern."

March 18.—Mr. Angus McArthur on "The Problem of the Resurrection: a Psychic Solution."

April 8.—Mr. L. V. H. Witley on "George Fox: Psychic Mystic and Friend."

April 22.—Rev. J. Tyssul Davis, B.A., on "Mockers, Doubters and Believers."

May 6.—Captain George L. Ranking, B.A. (Cantab.), M.R.C.S. (L.R.C.P. (Lond.)), on "The War: My Psychic Experiences." (Captain Ranking is now on active service in France with the Royal Army Medical Corps.)

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, January 26th, Mrs. Plan Veary (of Leicester) will give clairvoyant descriptions at 3 p.m. and no one will be admitted after that hour. Fee, 1s. each to Associates; Members free; for friends introduced by them, 2s. each.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Wednesday afternoons, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Wednesday next, January 27th, at 4 p.m., Mrs. M. H. Wallis, under spirit control will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Admission, 1s.; Members and Associates free. MEMBERS have the privilege of introducing one friend to this meeting without payment. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

PSYCHIC CLASS.—On Thursday next, January 28th, at 5 p.m. Lecture on Astrology, by Mr. J. Henry Van Stone (for subject see below).

SPIRIT HEALING.—On Monday and Friday afternoons, Mr. Percy R. Street, the healing medium, will attend at the rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., from 3.40 to 5.20, for diagnosis by a spirit control and magnetic healing. For Members of the Alliance only. Reduced fees to usual. Appointments to be made.

Subjects of Lectures at the Psychic Class:—

Thursday, Jan. 28th.—The Houses of the Horoscope.
 " Feb. 4th.—The Planetary Aspects and Qualities.
 " 11th.—The Casting of the Horoscope.
 " 18th.—The Judgment of the Horoscope.
 " 25th.—Astrological Affinities.

THE DIRECT VOICE.

NOTES OF A REMARKABLE SEANCE.

BY JULIUS GEMS.

The circle was held at 20, Endsleigh Gardens, N.W., there being present the medium (Mrs. Harris), Mr. Ardis, and myself. We repeated in the usual way, "Angel Spirits, give us Light," following with the Lord's Prayer.

After a few minutes' silence Mrs. Harris seemed to breathe deeply as though asleep. Then we heard the high-pitched voice of "Harmony," her guide, greeting us, and Joseph and Jones—the other guides.

Addressing me, the voice of "Harmony" then said, "There is a bunch of spirit snowdrops held at the side of your face, Mr. Gems. Do they signify anything?" I thought a moment, then answered, "Yes, it must be my daughter Pearl. She chose that name when a member of an Art and Literary Club. Always humble, she wished to be known by the name of that simple flower."

Almost immediately the voice of my daughter said: "Dear daddy, I am so glad you have come again. What a lovely night Mamma had." "How did you know?" I asked, to which she replied, "I came home to stay all last night."

Here the spirit voice of Dr. Forbes Winslow joined in: "Yes, Mrs. Gems has had two good nights, and will sleep much better now."

Then followed a conversation which I need not give at length. Suffice it to say that the doctor gave a detailed diagnosis of my wife's case, such as a doctor on the earth plane could not possibly have given without a number of questions. Professor James Simpson joined in at the end with, "Yes, I quite agree," assuring me that they would both visit her from time to time as might be needful, but she would improve. Dr. Forbes Winslow then gave some advice as to the treatment for the ears and throat and health generally, all of which seemed very wise and to the point.

The voice of my brother Tom was then heard very distinctly, saying, "I'm so glad you have come again. Father is here, and wants to speak to you, also several other friends. I want to tell you mother has a cough which is very troublesome on account of the way it affects the part that was operated upon." (My mother, who is still living, had had an operation less than two months previously.)

At this point there appeared to be some talk amongst the spirit voices in low tones, which was curiously interesting. It was evident that the doctors were giving some advice to my brother, for he went on: "They tell me mother should take —," mentioning a certain remedy the name of which I need not give.

Dr. Forbes Winslow's voice interposed, "Yes, she should take —."

Referring to a certain trouble from which she suffered, I asked if any other treatment might give relief. Another low-voiced consultation; then my brother gave some advice to the effect that she should wear a certain appliance, of which at the time I had never heard. I have since ascertained that the appliance in question gives great relief in such cases. Apparently her own doctor and another specialist had never thought of it, or did not know of its applicability at this point. "Harmony," who seemed much interested, gave quite a lucid explanation of the method of using the appliance and its effectiveness.

I then asked my brother if he could give me any information as to the future in a certain matter. After a pause he replied, "No, dear Julius, they do not show me." From this it would seem that the higher intelligences may know much of the future but that they use a wise discretion in not revealing it unless some good purpose is to be served.

My curiosity was not, however, entirely unrewarded, for I was told that some spirit had brought a large horse-shoe to view, and "Harmony's" voice said, "That is for you, Mr. Gems." On my querying its meaning she explained, "Why, it is a sign of good luck; you are to be successful in your undertakings."

My brother's voice was soon heard again. He seemed to have gained some further advice with regard to the treatment for my

mother, which was much to the point, and to me evidence of superior knowledge.

My daughter Pearl then came in with "Dear daddy, I shall come home again to-night."

I asked when she came. Her answer was "Often; I will come at night when you are going to bed."

To my query, "How shall I know you are there?" she replied, "I will touch you perhaps not always in the same place."

(Sure enough, when going to bed that evening I felt a touch on my wrist so distinctly that I had quite a start; on other occasions the touches have been so light as to be only just noticeable.)

The musical-box in the room then commenced to play and floated round the room and up to the ceiling (carried, I understood, by my daughter, although she was not visible to me), to either side of my head, finally touching me twice on each foot. (Mr. Ardis saw her very plainly clad in long white robes.)

Dr. F. Winslow here told me that "Bluefeather" had been at work during the sitting developing me. This certainly seemed to be true, as I had never seen spirit lights before, but was now able to discern them very clearly in several parts of the room. A very bright one close to me, on the left, seemed to move backwards and forwards, and remained during the rest of the sitting. Others were seen in the centre near the trumpets, and my friend said a bright, four-pointed star-like light was resting on my breast. We saw also one of the trumpets brightly illuminated; once it travelled round a circle in front of us, and again round the room.

This was to me extraordinary, as I had up to that time been quite blind to such manifestations.

My father then came and spoke in his familiar voice, and we had a short talk about relations. To make doubly sure it was he, I asked, "Can you tell me something I could remember as a little boy?" Almost immediately the trumpet seemed to mount into the centre of the room, and the voice—rich, resonant, and full of emotion—repeated, in a foreign tongue, the Lord's Prayer. It was quite loud enough to have filled a hall holding from three hundred to four hundred people. My father in the earth-life had a remarkably powerful voice, being accustomed to give the word of command to bodies of men, and I remember quite well when a child his teaching me to say the Lord's Prayer in this language. Thanking him, I said, "Dear father, you could not have given me a more wonderful test of your identity, for I remember nothing more clearly than your teaching me those words, and mother saying, 'Why do you fill the child's mind with words he does not understand?'" I could not have been more than five or six at the time.

"Harmony" here concluded the sitting with the offering of a beautiful little prayer.

THERE is one mind common to all individual men. Every man is an inlet to the same, and to all of the same. He that is once admitted to the right of reason, is made a freeman of the whole estate.—RALPH WALDO EMERSON.

STARRY COUNSELS.—At her "At Home" held in the Green Salon of the Eustace Miles Restaurant on Friday, the 15th inst., Mrs. Hedley Drummond delivered an address on "Horary Astrology." She commenced by describing natal astrology as a map of the heavens at the time of the birth of any particular person, whereas horary astrology might be described as a map of the heavens for the moment of the birth of a thought. Directly a thought, or plan, or a question entered the mind, by casting a horoscope for that moment we could determine the effect of the thought or plan, or the answer to the question. Thoughts were living things, and were affected by planetary influences just as were human beings. The utility of astrology was but little recognised. The horoscope of every person would yield valuable information at all times, and, in the case of a child, enable its parents to place it in some occupation for which it had especial aptitude. As to horary astrology Mrs. Drummond gave the following example of its value: A lady had come to her to consult her about the loss of a brooch. She had noted the time of its disappearance, and Mrs. Drummond was thus enabled to draw a map and determine the whereabouts of the brooch, which was discovered in a quarter in which the loser at first maintained it could not possibly be found. Horary maps could be used to decide many problems of action.

DR. HYSLOP ON PSYCHIC HEALING.

THE MATERIALISM OF MODERN MEDICINE.

Professor James Ewing, M.D., of the Cornell University Medical College, read an address before the New York Academy of Medicine on "The Public and the Medical Profession" in which he took the public severely to task for its neglect of the scientific work of medicine and then entered a plea of complaint that this public runs after "sensationalism, personalities, wonder-tales, absurdities and a general display of the haste and incompetence of the writer" of newspaper stories. He frankly admits in an earlier paragraph that Professor James has shown the many-sided character of functional disorders, and that some things cannot be treated by the ordinary practice of medicine. But he wishes to protest vigorously against the tendency of the public to run after miraculous phenomena and miraculous healing.

With this arraignment of the public we entirely agree, and also with the criticism of its superficial treatment of the sensational phenomena. He might even have used severe language about that public—and perhaps he felt it and only restrained himself out of deference to the proprieties of the occasion. But I wish to call attention to some facts which the medical world may as well face in this problem; and the public, too, may as well be reminded vigorously of the same facts.

The physician wants the world to believe that he is engaged in a philanthropic work, and the public is "dying to be cured" of disease. The fact is that the profession is not engaged in philanthropic work at all, so far as it can help it. There is abundance of philanthropic work performed by individual physicians, and more of it might be done if the profession were organized on a salaried basis, though one may doubt the tendency of that system to promote philanthropy. But in this materialistic age the medical profession, partly from the cost of fitting for the work and of instruments and means of treatment, has become a "business" and patients are exploited as much as cured—perhaps more exploited than cured. The profession needs to weed out its scoundrels. I know a physician who treated a gentleman who, at his death, left enough money for his widow to live upon comfortably. The physician suggested to the widow that she leave him \$25,000 and he would care for her the rest of her life free. She simply remarked to him that that would be establishing a motive for him to get rid of her. Some time later she called him in for some little indisposition and he consigned her to bed and kept her there two months with alleged heart trouble. She became tired of this and dismissed him, calling in another who found that there was nothing the matter with her and told her that she could go about her ordinary life with perfect impunity. She did so and was perfectly well. The dismissed doctor sent in a bill for \$10,000!

In another case a well-known physician said that my daughter would have to undergo an operation for mastoiditis, and it was done. He sent in a bill for \$400. But he confessed after the operation that things were not so bad as he had thought. He did not know that I learned this, and no doubt he privately knew that it was not necessary at all. He would get larger fees for an operation than for common-sense treatment. It was not long afterward that the trouble was back again in both mastoids, and it was as impossible for me to pay the bills for an operation again as it was dangerous to attempt it. I was at my wife's end to know what to do. Spontaneously, and without any seeking of my own, two mediums with whom I was experimenting for other matters altogether, neither of them knowing anything about the difficulty they mentioned, spoke of my daughter, indicated that it was the younger of the two, and stated that the primary trouble was in the nose and not in the ears. They recommended the common douche for treatment. Neither of them were physicians and they knew nothing about prescription. One was in a trance when it was done. I went home and had an examination and found a bad case of nasal catarrh accompanying mastoid trouble. I could not pay for an operation and it was "up to me" to test the mediumistic suggestion. I did so, using only the douche and common salt. Soon the trouble with the ears disappeared, and then the catarrh, and there has

been no more trouble. Is it any wonder that the public runs after healers who do not charge as much, and who often know more, than the boastful physician?

There are many such instances, and I do not draw conclusions from these two. They are only illustrations of a widely spread disease right in the medical profession, that needs curing quite as much as the sensation-mongering of the public. Medicine has developed a vast system of dogmatism about nerve cells and their functions, much of it being metaphysics as liable to error as discussions about angels on needle points, and it has systematically ignored the facts which show the effects of mental states on the organism, to say nothing of those facts which indubitably show the existence of supernormal influences in human life. The interest which the public shows in these is only the natural outcome of the physician's neglect, and it will go on until the physician investigates the facts as fully as he has investigated nerve cells.

I am not here going to dispute the advantages which medical science has in determining the uniformities of relation between physical facts and disease. Nor shall I minimize the work that medicine has done. And more, I shall not magnify expectations about mental cures. I have no scientific evidence that mental healing will turn the world topsy-turvy. If it be capable of doing this it has still to establish the claim scientifically. I am not sanguine about it. But there are facts which medical men systematically ridicule and neglect, which they will find the public running after as long as they neglect them and refuse to treat them patiently, sympathetically and scientifically. Let me quote another medical man on this side of the question. Speaking of patients who, like Addison, suffer from merely mental troubles, Dr. Weston D. Bayley, of Philadelphia, says:—

"Is our attitude toward these patients ordinarily a scientific one? Do they suffer any the less when we, with irritation declare there is nothing the matter with them? We petulantly say they are cranks and frauds, that they are shamming but are they? Can you imagine a normal person deliberately choosing to be sick and miserable? Can one be well and yet have months and years of incapacitating symptoms?"

"Because their maladies do not conform with our established and empirical types, and are not based upon present knowledge of pathological change, have we any scientific right to ignore the possessors of them as cranks, or to neglect them as impostors?"

"And what happens if we do? These people who have applied to us in good faith for help—help of some kind—drift away into the hands of the faith curist, Christian Scientist or practitioner of some other cult, and to our further irritation (for we have already declared their troubles to be imaginary) they may recover to lives of usefulness and activity. The invalid whom the physician failed to cure, is restored by the 'healer' and there goes on record another example of malady dissipated by the potency of faith, or something else, after regular medicine has been employed in vain.

"Strangely, the medical profession is blind and dumb to the frequency and to the significance of this occurrence. With our eyes glued on our bottles and our noses beaked over the mortar and pestle, we are stupidly unaware of the growth and virility of systems of treatment entirely without the pale of established medical practice. We are amazingly myopic to the steady streams of clientele turning away from our offices and seeking help heaven knows where, and from God knows what. And in the costly and magnificent temples which would shame the simple peasant of Galilee and confound a Lord Kelvin, we would, if we attended, hear the acclaim and rejoicing of those freed from the bondage of chronic ailment and restored to health after the failure of the bottle and the knife."

After a medical man's criticism of his profession in the manner we hardly need add anything. The fundamental trouble lies in the materialism of the medical profession as well as of their clients. Both are pursuing will-o'-the-wisps, though one for happiness and the other for remuneration. The physician cannot be blamed for charges compensatory for the outlay which his profession demands, but there would be less demand for this if he recognized two things in his profession of which he makes no account. The one is the influence of the mind on human maladies, whether that mind be the patient's own or

another's; and the other, the primary need of simple ethical life on the part of the patient. The trouble is that the physician will not act on the supposition of mental influence on the organism, and he feeds on the vices of his clients. Nearly the whole of his work is to save people from the consequences of their sins without endeavouring to correct their sins. In the naked struggle for existence they would be left to suffer (the penalty of sin and a moral order would justify some indifference to suffering in such circumstances. Where the pain is due to accident it would be different, and where penitence and reform were apparent, the effort to save would find unqualified approval. Besides there may be another reason for the physician's not asking any questions about the relation of disease to morality. The interest in preserving the race may be so great that the question of the deserts of the patient cannot be asked. Besides he has to be given a chance to reform, and cure is the only way to secure that chance. But a greater reason is that often the disease is not the moral fault of the patient. It is an accident of the social system which imposes more duties on him than on the class which does the least work in the world. This means that the sin may not be entirely the patient's. Society may be the sinner, or at least the principal sinner, and in lieu of impossible reforms there the individual must be helped as if he were not a sinner at all. But while this fact justifies more or less disregard of the individual's responsibility, it does not alter the fact that medicine is doing its work without recognising that the most important part of it should be to recognise the place of ethics in the cure of disease, whether the ethics be individual or social. The physician's work should be connected with that of the preacher and it should never lose sight of this relation, but, like all other professions in this age, his has become subject to the economic conditions which make the standards of life, and this has brought about two apparently irrepressible evils. The first is that a man cannot get proper medical help unless he has money; and the second is a system of charity which it is almost impossible to regulate rightly. The rich man can pay large fees: the poor man can pay none, and it is the latter who does the world's work and suffers most of its pains, while the debauched rich man can pay for all the efforts to escape the consequences of his sins. The poor must suffer for both his own and the rich man's sins. Finally, the rich man finds that the doctor cannot protect him against the consequences of his vices and goes to Christian Science, where he gets a cure by reforming his mental and moral habits, and the physician wonders why he deserts medicine!

Medicine has relied too exclusively on the purely physical causation of disease and has neglected the influence of mental and moral causes. It has recognised functional diseases, and some men apply the methods that avail in such conditions, but there has been no wholesale admission of the fact that mental states are as much causes of disease as brain lesions, and that mental states effect cures as often as drugs. What the medical world needs to recognise more honestly is the causal relation between mental and physical states, in one direction quite as fully as in the other. That is, medicine must learn that materialism is not the only interpretation of phenomena in the world. As long as it remains by the materialistic point of view it will have trouble with its work and fall into the commercial view of its profession. The sooner it recognises the importance of the spiritual interpretation of human life, the sooner it will escape the bog into which it has gotten. I fully admit that the multiplicity of the most accessible facts creates a presumption for materialistic explanations and that it is not easy to set aside that view, and in no case can we escape the importance of the material relation of the problem. Nor is it desirable that we should revert to a purely mental or idealistic interpretation of the facts. We are not to set up another one-sided theory instead of the one that has not worked. The probability is that the unity of explanation will be no greater than that of the facts to be explained. But nothing is clearer than the fact that Nature will not allow the causal influence of mental and moral states to be neglected in any system of therapeutics, and the sooner the physician recognises this fact and sets about investigating the residual phenomena of human experience, the better for his profession and his success. He often reminds us of the wonder-

ful and miraculous processes revealed in the action of matter, but he has still to learn that they are either more wonderful than he has admitted or that he has not found the nature of the processes at the basis of things at all. Let him once turn to the proved but neglected fact of the causal influences of mind on matter and pursue the study of it as long and as thoroughly as he has that of material causation, and he may find a pharmacopoeia as potent and as marvellous as any that he has found in drugs.—Dr. J. H. Hyslop in the "Journal" of the American Society for Psychical Research.

THE WAR HORSES.

Many readers of *LIGHT* are animal lovers, and the subject of animal psychology is probably of interest to all of them. The following touching little story, culled from the annals of the war, while it does not, like the tale of the Elberfeld horses, deal with the phenomenal side of equine life, has a pathetic interest. It enables us the better to understand the motives which inspire our friend Miss Lind-af-Hageby in her work for horses on the battlefield.

A Welshman, a driver in the Royal Field Artillery, told the following simple story about his horses in the war:—

"I had driven them for three years. I tell you I could talk to them just as I am talking to you. There was not a word I said that they did not understand. And they could answer me—they could, indeed. I was never once at a loss to know what they meant. When I was astride one of them—why, I had only got to think what I wanted him to do and he would do it without being told.

"Early in the retreat from Mons a shell crashed right into the midst of the section with which I was moving. A driver in front of me was blown to bits. My gun was wrecked. I was ordered to help with another. As I mounted the fresh horse to continue the retreat I saw my two horses struggling and kicking on the ground to free themselves. I could not go back to them. I tell you it hurt me.

"Suddenly a French chasseur dashed up to them, cut the traces, and set them at liberty. I was a good way ahead by that time, but I kept looking back at them, and I could tell that they saw me directly they were on their feet.

"Those horses followed me for four days. We stopped for hardly five minutes and I could not get back to them. There was no work for them, but they kept their places in the line like trained soldiers. They were following me to the very end, and the thought occurred a thousand times, 'What do they think of me on another horse?' Whenever I looked there they were in the line, watching me so anxiously and sorrowfully as to make me feel guilty of deserting them. Whenever the word 'Halt!' ran down the column I held up my hand to them and they saw it every time. They stopped instantly.

"Whether they got anything to eat I do not know. I wonder whether they dropped out from sheer exhaustion—I hope to heaven it was not that. At any rate, one morning when the retreat was all but over I missed them. I suppose I shall never see them again. That's the sort of thing that hurts a soldier in war."

"LIGHT" "TRIAL" SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, *LIGHT* will be sent for thirteen weeks, post free, for 2s., as a "trial" subscription. It is suggested that regular readers who have friends to whom they would like to introduce the paper should avail themselves of this offer, and forward to the Manager of *LIGHT* at this office the names and addresses of such friends, upon receipt of which, together with the requisite postal order, he will be pleased to send *LIGHT* to them by post as stated above.

We had the pleasure of reviewing lately a pamphlet by Miss Susan E. Gay, a lady who has long been known to some of our readers by reason of the thoughtful and very original character of her literary work. It is with great regret that we now hear that Miss Gay has just suffered a severe bereavement by the death, on the 2nd inst., after a brief illness, of her sister, Miss Charlotte Gay, whom we recall some years ago as an earnest adherent of our cause. We beg to tender Miss Gay our sincere sympathy in her loss.

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MEDIUMS AND MEDIUMSHIP.

SOME IMPRESSIONS AND A MORAL.

Some traditions die hard, but one of them after a hard struggle for life is slowly disappearing under the pressure of travel, education and experience. We refer to the idea which assigns to different nationalities and professions certain fixed types. There are, for examples, the stage Irishmen and the stage villains, the poets and the artists as conceived of by the man in the street, and that strangely misrepresented and misunderstood class, mediums and psychics, the greatest riddle of all to the general mind. Only now is it beginning to be understood that the popular notion in regard to all of them is a mere travesty of the facts. Very few Irishmen and villains are at all like the stage variety—quite often the real Irishman is found to be a calm, practical and precise person, the villain a man with an ingenuous face and a disarming frankness of manner, the poet and the artist people of everyday appearance, and not infrequently good men of business, and the medium an individual of normal habits, reasonable mind, often of excellent physique and with a marked tendency to length of days. The world is an excellent schoolmaster. It teaches conformity not to artificial forms, but to the plainest methods of life. No doubt there have been Irishmen, villains, poets, artists and mediums who tried to look the part assigned to them by popular tradition, and who affected recklessness, gloom, velvet jackets, long hair, disorderly cravats, or eccentricity of manner, each as his character appeared to demand. But they were soon found out. They were seen to be merely playing a part, and it was observed that the outward "pose" was often little more than a disguise to cover the conscious lack of interior reality. The genuine professors of whatever cult or craft disdain mannerisms and affectations.

Probably the mediums, the possessors of the most ancient of gifts, modern only in name and in revival, will be the last to attain to the intelligent recognition of the world. A little comedy in real life which was enacted only a few days ago well illustrates the point. In a certain publishing office there met two men—strangers—who fell into pleasant conversation, and each of whom afterwards confided to a third man—a friend of both—his high opinion of the intelligence and general alertness of the other. And one of them—a distinguished authority on mysticism—expressed his surprise to learn that his new acquaintance was a famous trance medium—he had not thought it possible that a medium could be so clear-headed

and well-informed. Whether the trance medium felt the same perplexity about the mystic we did not hear. But as the mystic was also an able business man, the riddle would have been easily solved. The real puzzle is why it should take so long even for some of those "in the movement" to realise that psychic gifts and mystical studies are not in the slightest degree incompatible with keen intelligence and practical ability. We can hardly blame the mere outsider if he is even slower in arriving at that conclusion.

The fact has long been apparent to some of us that what is called psychic sensitiveness is really an advantage rather than a drawback to the man of affairs. It means a higher order of nervous organisation, a clearer perception, a greater swiftness of response and general mobility of mind than is usually accorded to the non-psychic type. It is long since mental alienists made the discovery that decrepitude of mind is more common amongst people of the stolid, phlegmatic type than amongst those of the sensitive, mercurial and imaginative order. It is a question of "aliveness." The "sensitive" feels the strain of things far more than his duller brother, the tension may on occasion lead him into little eccentricities of thought and conduct, but he is the superior of the two—the fittest to survive. That, perhaps, explains the longevity of mediums to which we have alluded.

It has been often suggested that mediums should be secluded from the world, that institutions should be founded to protect them from the struggles and temptations of everyday life. One is reminded of the proposal of the quaint old Scottish philosopher in one of Sir J. M. Barrie's sketches that there should be a "Home for Geniuses," where they should be looked after like wayward children, each of them being distinguished by a badge showing him to be a genius and therefore irresponsible and in need of protection! We agree with those who think that mediums as a rule need no such hot-house treatment. What they require is a larger measure of sympathy and understanding. In their capacity for suffering which is far beyond the ordinary, they endure that martyrdom which falls to the lot of all advanced evolutionary types. The medium suffers not only because of his sensitiveness, but because of the want of sensitiveness of the duller-witted folks by whom he or she is surrounded. A great world-calamity, such as that through which we are now passing, quickens the sensibilities of humanity at large, and thus "evens things up" all round. The results of that lesson in suffering, as it affects the world's treatment of its psychics and seers, will not be amongst the least benefits outworked by the great war. Death has never been so busy for thousands of years, and the final solution of the mystery of death is largely bound up with an intelligent study of psychic phenomena. For those phenomena we must rely upon the exercise of the gifts of mediumship, whether the medium is a private individual blest with a competence, or maintaining a struggle for the necessities of life in a garret. The sooner that is realised the better for the medium and the better for society at large. Robert Louis Stevenson complained in his whimsical way that he had to fish for a living with his immortal soul! The psychic could make the same complaint with even greater reason. Let us then, while not depriving our mediums of that education which daily contact with the world affords, see that life does not press too hardly upon them, and when the world at large wakes up to the realities of existence it will follow the more readily the standard thus set up.

SPECIAL attention is called to the address on "Psychic Science in Relation to the War," to be delivered by Miss Lind-af-Hageby at Suffolk-street on the 28th inst. (See page 38.)

THE PUZZLE OF SPIRIT PHOTOGRAPHY.

ADDRESS BY MR. W. WALKER

(Ex-President of the Buxton Photographic Society).

It is seldom that we see so large an attendance of Members, Associates, and friends of the London Spiritualist Alliance at the Suffolk-street Salon as that which marked the occasion of Mr. W. Walker's address on the 14th inst., on "The Puzzle of Spirit Photography." The subject was evidently regarded as one of exceptional interest, and the fact that it was to be illustrated by lantern slides added to the attraction. The chair was occupied by Mr. H. Withall, acting President of the Alliance.

In opening the proceedings, MR. WITHALL said: In wishing you all a happy New Year I desire to call your attention to a little work we have done which I always refer to at the first meeting in the year. There are several of our friends who have been kind enough to hand me small sums of money to use just as I may think right for benevolent purposes, and during this last year I received about £10. Now I wish to tell you how I spent it. First I had the names of ten individuals given me, mostly old-age pensioners, who were unable to procure copies of *LIGHT* because they were too poor. During the past year they have had a copy each week, and the joy that has thus been brought to their hearts, if it could be reflected on the donors, would make them completely happy. Another amount I have used in providing medical diagnosis or treatment through Mr. Street, and those individuals to whom we have given some forty treatments have all been much benefited in health. I also sent some of the money to the National Fund of Benevolence to give weekly or monthly doles to some of their old Spiritualists who are very poor and who, through these doles, have just been able to keep out of the workhouse. These three things have exhausted my money, so I hope some of you will join in this kindly service. Do not hesitate because the amount you can contribute may be small. Whatever it is it will be utilised.

And now, as is my usual custom, I ask you to let your thoughts turn for a moment to the founders of the Alliance—to William Stainton Moses and all the friends associated with him who did the inaugural work and through whose energy and enthusiasm we enjoy our present privileges. Let them have the joy of being remembered. We know they are associated with us now, and are still helping us. With those names I would associate to-night that of Professor Charles Cassal, LL.D. He was a Frenchman who practised as a solicitor in Alsace. He won the goodwill of the people there and they elected him to the National Assembly, where he did much good work. (This was a long while back; he died some thirty years ago.) The French Government, which was formed after the *coup d'Etat* of Napoleon, found it necessary to banish him, with Victor Hugo, Eugene Sue, Arago, Jules Favre, and others (although after the Commune the new Republic conferred upon him the position of Chevalier de Legion d'Honneur). He came over to this country where he had to start afresh. Through his energy and perseverance he obtained a post as Examiner in French, and filled several important positions in connection with the Army, the Navy, and the Universities. He took up the subject of Spiritualism and became a worthy confrere of Stainton Moses. Let us honour him.

To-night we are going to have a lecture on Spirit Photography, a subject which has exercised our minds a great deal. Some forty years ago, when we first investigated it, we were under the impression that as the distant stars invisible to the unaided eye could be photographed, it was a simple thing to photograph a spirit-body, but we found, on the contrary, that it was most difficult. During the years that have since elapsed I do not find that we have discovered much beyond the fact that a great many of these photographs present the appearance of fraud when there is no fraud whatever. Old Spiritualists know that when we find a photograph that is unusually clear, that is sometimes an indication of fraud, while on the other hand many of those that look like frauds are quite genuine.

MR. WALKER said: My duty to-night is a very important one, and is one in which I take delight, inasmuch as it offers me an opportunity to lay before you a series of proven psychic

facts, coupled with the laws of photography, although the facts I have to offer may puzzle some of those now present, particularly those who may not have had the opportunity to meet with suitable mediums with whom to make a personal investigation of spirit photography.

I venture to affirm that there are few persons in this hall who would not be delighted if they could obtain photographs of relatives and friends now passed to the higher life, and as there must be a number of photographers with the psychic gifts necessary, it is certainly puzzling when we think of the large number of photographs which are taken daily in art, commerce, and science, without giving any trace of departed friends. It is well that it is so, for it would become very unpleasant indeed if the spirit friends could, and did, as a general thing, intrude their presence on the plates exposed in our ordinary photography. Nevertheless, if time permitted, I could exhibit to you slides showing that in rare instances spirits have intruded in such cases.

Spirit photography is regulated by natural law and by a type of mediumship which at present we do not fully understand. With a suitable medium present and with harmonious sitters, it is possible to obtain psychic photographs. So far, I have never yet made a journey to the Crewe circle without obtaining some results in psychic photography, either when alone or when I have been permitted to take visitors. We cannot command these results. We can, however, do our best to fulfil the laws of health and to maintain a pure and holy aspiration, as like attracts like in occult experiments as elsewhere.

My slides are not intended to show works of art in photography. Some of the negatives have been perfect puzzles as regards the production of lantern slides, and I can assure you that I have not in any way interfered with the negatives I have obtained. No retouching, nor even "spotting," has been done to them. Otherwise, I have done my best to obtain as good slides as circumstances would permit.

I do not come before your society as one having full command over all the problems which spirit photography offers to us, but my experience with the camera for over forty years, and of Spiritualism for over thirty years, coupled with the results I have obtained, a few of which I have brought with me to put before you, gave me courage to accept Mr. Withall's invitation to address you on "The Puzzle of Spirit Photography."

My object has been, and still is, to add my humble mite to the cheering evidence which proves that there is no death—that what seems so is but a change of state.

In pursuit of my evidences in spirit photography with the Crewe circle, I find that I have travelled well over three thousand miles, and having secured reliable evidence I feel that it is my duty not to hide my light under a bushel, but to take every advantage which health and strength bestow upon me to try and break the fetters of misunderstanding and prejudice, with a full and free use of the weapons from the armoury of Truth—honest facts.

In June last, in response to a pressing invitation, the members of the Crewe circle visited Glasgow, where arrangements had been made by Mr. Wm. Jeffrey and others for a series of séances with a view to obtaining spirit photographs. A professional photographer had been chosen to develop all the plates and his studio was the appointed place for the sittings. The plates used were all supplied through the local manager of the Kodak Company, so that the members of the Crewe circle played no part beyond that of affording the use of their mediumship.

On the first plate exposed appeared the spirit photograph of the late Mr. James Robertson, of Glasgow, who was well known to you all. Another plate exposed was partly covered with auric drapery over the two sitters, Mr. and Miss Jeffrey. On a subsequent plate a clear psychic portrait of Mrs. Jeffrey was shown, as if she had opened out the drapery previously obtained, to show her features.

A number of other spirit forms were obtained at Glasgow, but I now wish to refer to what occurred on the circle's visit to Mr. and Mrs. James Coates, of Glenbeg House, Rothessay.

Two plates were exposed on Mr. and Mrs. Coates. The spirit form seen in one of these plates has not yet been identified, but

on the other there appears the form of a lady who has since been identified by the help of a spirit message which was subsequently obtained at Crewe, with Mr. McAllister as sitter. The message is reversed, and, to be read, the slide has had to be shown reversed. It reads as follows:—

DEAR FRIEND,—We are very glad you are here, for the lady who manifested at our friend's house at Rothesay is here again with you, and is most anxious that she should be known. She gives her name as Lydia Haigh. She was on holiday, and left the body at Rothesay on September 13th, 1906. We give you this as proof of spirit presence. Please ask our dear friend Coates to inquire about this. When he has proved the statement, let him convey her undying affections to those she left behind, and you, friend, speak of our mediums and their work as you find them. God bless you.

This message was forwarded to Mr. James Coates, Glenbeg House, Ardbeg, Rothesay, but for some reason the case had not been followed up.

Another spirit message was given to Mr. and Mrs. Wright, at Crewe, on July 20th, 1914, as follows: "DEAR FRIEND,—There is a lady here who wishes you to push forward her last request—Lydia Haigh." This message Mr. Wright forwarded to Mr. Wm. Jeffrey, 15, India Buildings. Mr. Jeffrey called upon the Registrar, and found a record of Mrs. Haigh's death and burial, from which he took the name and address of her husband. A copy of the spirit photograph obtained, as previously stated, with Mr. and Mrs. Coates, together with a copy of the message, was sent to the husband, with details of the circumstances which caused the inquiry.

Mr. Haigh replied as follows:—

DEAR SIR,—I duly received your letter of the 6th inst., also the photograph referred to. I have no difficulty in recognising the photo of my dear wife on the one marked 1.

I have a photograph of her very similar, which was taken of her in life, and it is also similar to one which was published in the "P.M. Aldersgate Magazine" in 1907.

I do not know much about psychic (matters), but if there are any particulars you would like to know which would be of interest, I should be glad to let you have them. I return photographs herewith.

I am, dear Sir, Yours, &c.,
(Signed) Wm. C. HAIGH.

Wm. Jeffrey, Esq.,
15, India-street, Glasgow.

The magazine previously mentioned published a portrait of Mrs. Haigh with the following information:—

Lydia Haigh was born at Scholes, June 13th, 1853, and died suddenly at Rothesay, September 13th, 1906.

"Here," continued Mr. Walker, "we have a puzzle for consideration. Mrs. Haigh was unknown to Mr. and Mrs. Coates, with whom her portrait in spirit form appeared. She was known neither by Mr. McAllister, Mr. and Mrs. Wright, Mr. Hope nor Mrs. Buxton, to whom the messages were given at Crewe, but she, finding conditions suitable, manifested at the séances, and with the eight slides shown in support, the case may be cited as being a clear demonstration of spirit photography with absolute proof."

The speaker's remarks throughout were illustrated at every point by pictures on the screen, even the letter from Mr. Haigh, mentioned above, being reproduced in the original handwriting.
(To be continued.)

A GENERATION AGO.

(FROM "LIGHT" OF JANUARY 24TH, 1885.)

We understand that Mr. W. Eglinton has made arrangements to leave London about the middle of February on a short visit to a distinguished person in Vienna, from which city he will afterwards proceed to Hamburg on the invitation of a scientific committee appointed to investigate the phenomena occurring in his presence. He will also stay a few days in Paris, and will probably remain for a short period at The Hague on his return journey. Mr. Eglinton, however, has made these movements conditional upon his not being wanted in London in connection with the recent controversy, as it is his intention not to give his assailants the slightest ground for attack on the pretence that he has by his absence from London shirked any issue which may be raised. The change will give him a much-needed rest after the strain he has undergone during the past month or two.

THE REALITY OF PSYCHIC PHENOMENA.

SOME EXPERIENCES AND CONCLUSIONS.

BY HORACE LEAF.

All forms of psychic phenomena are wonderful, although their value varies with the individual who witnesses them. What will amaze or convince one person will have no appreciable effect upon another. There are some who apparently despise physical phenomena and applaud the mental, while others take the precisely opposite attitude. This difference, when real, is, of course, due to difference in spirituality. Some men and women intuitively believe that they will survive the change called death, while others are always in doubt, and sometimes even profess not to wish for survival. Between these extremes there is a graduated scale. But it is unwise to judge this matter off-hand. Experience reveals the disposition best. I remember the importance of a tilting table when first investigating. It charmed the imagination and drugged the reason; nothing for the moment seemed more true than Spiritualism. Then came the reaction. It could all have been explained by unconscious muscular action and telepathy, or by fraud, although the medium was an amateur and an inquirer. There was no reason why he should cheat, but he might have done so. Hence I almost abhorred table-movements and doubted the entire value of physical phenomena. The obvious fault in such cases is, judging all similar phenomena from personal experience. Time has wrought a change, and what was once despised is now approved. How can it be otherwise when I have witnessed tables, large and small, move, sometimes in a clear light, without the slightest contact, and convey intelligent communications on matters not in the sitters' minds?

The fact is, all kinds of psychic phenomena, when taking place in good conditions, are of gratifying importance to all rational investigators who are unbiassed and anxious to know the truth, be they of the material or the spiritual class. The same applies to mental phenomena, although this requires more conviction, because so much of the medium's personality is employed and likely to colour the communication.

To my mind it is not difficult to decide which is the most convincing form of psychic phenomena. Nothing can surpass a full-form materialisation permitting contact and conversation. Not only is the spirit-world then felt to be very near to this world, but the magic of its alchemy is realised, and one hesitates ever afterwards to discredit the most far-fetched psychic story. But a great deal more is gained, for the spirits, although much more powerful than ourselves, are nevertheless very much like us; they are still human in shape, in aims and in character. Next to that remarkable phenomenon, I think, rank the voices. In some respects they are superior to such materialisation, because they can speak longer and more frequently, and on the whole more freely than can materialised forms.

I shall never forget the effect my sittings with those two remarkable mediums, Mrs. Etta Wriedt and Mrs. Susanna Harris, had upon me. I had been under the impression that several years' intimate association with psychic phenomena had conveyed to me as strong a conviction of survival as it was reasonable to expect, but had I not heard the voices Spiritualism for me would have lacked much of its reality. No one who has heard the voices under favourable conditions can possibly convey to the inexperienced their significance. It is all so natural. The peculiar unnatural idea which custom attributes to the spiritual world through regarding it for so long as supernatural, is instantly dissipated. One realises that though its grade is superior to ours, and possesses features for which physical life has no analogies, spirits are quite natural. The peculiar foibles which marked them on earth sometimes remain with them in the next world. I once heard a fine manly voice speaking in "braid Scots" to a gentleman. "Why," said the surprised sitter, "is that you, Mr. —?" "Yes," replied the voice. "I notice you still speak Scotch." "I stick to my mother tongue when I can," said the spirit. Anyone could tell he was proud of his native country, even after twenty-five years in the spirit-world. Humour, affection, surprise, and every other emotion and passion common to man are apparently theirs.

still, although the coarser passions are refined, and with increasing wisdom weakened and finally destroyed. I remember the amazement of one spirit on learning that it could be heard. "W— W—" it called. "I am here," replied the sitter. "What! Can you hear me?" "Yes." "Well, this is remarkable, remarkable," until the voice died away, its owner being too astounded to say more.

They are all around us; that is the strongest impression made at these séances. St. Paul is quite right: we are "compassed about with so great a cloud of witnesses." But the thought is not without pain—they are so near and yet so far away. A thin invisible wall, more tenuous than air or perhaps than ether, shuts them off from us, and they so anxious to let us know how near they are, and we only a little less anxious to know! The only reliable windows that we can see through are a few peculiarly organised people scattered throughout the many millions of the world, and their value is but faintly appreciated.

There is no doubt a divine purpose in this. It is true that we owe as great a debt of gratitude to God for what He has hidden from us as for what He has revealed. He has evidently meant that we shall achieve our victories unaided, for if we do not know whether we survive, then we need have none but unselfish aspiration to do good. The wonder is that at last the revelation has come, rather than that it should have been concealed. And we may be sure that it is well ordered and in accordance with His Wisdom. In this age more than in any previous age, man demands evidence of survival and, lo! here it is.

Well, I am glad I have heard the voices, grateful to the spirits who spoke, and thankful for the mediums by whom that was made possible. There is one regret, and that is that the mediums are so few and the people who need such evidence so many. But we are only just on the threshold of the great discovery. Somewhere, in every town in every country, there may be a potential channel of communication, and some day those channels may all be discovered. If that ever happens death will certainly lose its sting and the grave its victory.

PROPHECIES AND THE PRESS.

ANOTHER PARISIAN PROPHETESS.

The "Daily Call" of the 13th inst., which pursues the subject of prophecy as ardently as ever, prints the following from its Paris correspondent:—

Mme. Albane de Siva deduces from the stars that the fortunes of Germany and the Kaiser began to decline from January 1st.

All the planets associated with German destinies are retrograde, announcing defeat.

From January 20th the Kaiser's affection of the throat grows worse, and he has an acute crisis for nearly a week.

At the end of January all the Allied armies take a resolute offensive.

"January 27th is the Kaiser's birthday, and the year 1915 is particularly fatal, since it is then that all the terrible promises of the stars that presided over his nativity will be fulfilled."

His ascendant sign is Cancer, which is afflicted with all sorts of adverse aspects, showing that, like the Crab, he will back out sideways.

His fame to live after him will be evil, and his death a violent one.

Threatened by the sword, the Kaiser is to die either hanged or suffocated!

He will be in extreme peril very early in the morning of January 30th.

On February 12th and 13th the Allies in conclave will commence discussing terms to impose for a peace which will be concluded not very long afterwards.

Finally, the first instalment of the German war indemnity will fittingly be paid on July 14th.

We reproduce the predictions for what they are worth. These things are interesting even when we attach little importance to them. One may hope that Mme. de Siva's prophecies will not eventually give point to any punning references to her name!

WAR AND THE MYSTIC.

The current issue of the "Quest" naturally reflects the topic of the hour. The Dean of St. Paul's in the opening article, "The War and Mysticism," tells how when the storm burst over our heads in August last he turned to his favourite philosopher Plotinus, but found that sage unsatisfying. His attitude towards wars and massacres was altogether too detached. He seemed to have no word especially applicable to the tribulations of to-day. After considering the attitude of a later Neo-platonist who found a cause for lamentation in a temporary eclipse of "the beauty of the world" the Dean proceeds:—

Nevertheless, every spiritual philosophy can find comforts amid the havoc wrought by war. "Man's unconquerable mind" can survive even such miseries as Belgium has had to suffer. And since mysticism ranks intellectual activity as higher than the acquisition and enjoyment of material gain, and spiritual activity as higher still, it does not regard the impoverishment of a nation as necessarily a great evil, if the change leads its citizens to devote less time to getting and spending, and more to art, science, religion, and philosophy. The mystic does not confound greatness with bigness in nations or in individuals.

With regard to our opponents, the case is clear. The cause of the disaster which has happened to the whole of Europe is simply the obsession of patriotism in the German people. Nothing in history has caused more misery and injustice than the tendency to make the claims of one social organism absolute, repudiating allegiance to all others. In past ages the fetish was often the Church; among the modern Germans it is their own State. The cult of "Germany" has been erected into a religion. It has turned the nation into a race of moral savages, treacherous, brutal, and pitiless; a nation which fights for plunder ("the profits of this war have been all calculated," a German official said the other day) and destroys whatever it cannot carry off. Other civilised nations have simply no rights at all. The whole nation has been thoroughly organised for predatory war; and there is not at present the slightest sign of compunction or approaching repentance on the part of any class in Germany whose opinions carry any weight. It would be mere self-deception to count upon any change in the German nation. The whole populace greeted the war with frenzied delight; it was not the work only of a militarist clique.

In an addendum to the article, which is tinged with that foreboding which we have learned to associate with Dean Inge's public utterances, the Dean writes in a more optimistic vein.

In reading the proofs of these notes at the end of November, I think that the near prospect is more cheerful than it seemed six weeks ago. We shall probably be able to convince the enemy that war is bad business; and in a highly industrialised country like Germany this conviction should hold militarism in check. Germany was "out for" plunder, and probably will not get it. But for ourselves I am more than ever convinced that in the resolute cultivation of practical idealism—the spiritual view of the world—lies the one path of safety. We see the fruits of secularism or materialism in social disintegration, in the voluntary sterility and timorous acquisitiveness of the prosperous, and in the recklessness and bitterness of the lower strata. A godless civilisation is a disease of which nations die by inches. I hope that this visitation has come just in time to save us. Experience is a good school, but its fees are terribly high!

A longer article on the same theme follows by Miss Evelyn Underhill, who has gained a wide reputation as a writer on Mysticism. At the outset she contends against the popular view of the mystic as

a secluded and anæmic creature whose fidelity to purely spiritual interests is supposed to involve a certain passive disloyalty to the national group to which he belongs, or at best a disheartening detachment from its warlike enthusiasms.

That is not the true view of the matter.

The alliance in Quakerism, and to a less extent in Tolstói's thought, of the mystical and the pacifist view of life has much to do with this misconception. The two things, however, are really distinct; and have seldom in history been found together. It is easy to give reasons for this. In the first place, the Christian pacifist founds his doctrine on a literal interpretation of the Gospel maxims—"Resist not evil" and the rest—which he regards as definite commandments, applicable to every time and place. He is still, in Pauline language, "under the law." But the Christian mystic is not "under the law." He is "under grace," and founds his doctrine partly on direct experience, partly on the interior meaning, the spiritual suggestions of these same

evangelical maxims. For him "Blessed are the peacemakers" refers to a state of the soul as possible to the loyal soldier in the trenches as to the doctrinaire at the Hague: a state indubitably possessed by Joan of Arc, though her Voices led her to the battlefield. Attitude, motive, the achievement of "the mind of Christ"; these are for him the great matter. Having won that real detachment which is the perfection of unselfishness, and harmonised his will with the movements of the spiritual world—achieving thus a measure of that "union with God" which is his goal—he knows that he may safely act as the pressure of the Spirit directs. Since the world as well as the Gospel is for him a manifestation of the Divine Reason, and the Eternal Christ is perpetually reborn therein, he is inclined to accept the ever-present fact of conflict as a part of the mysterious plan.

The mystic accepts the facts of war, and does not feel it necessary to stand aside and take no share in the struggle.

The true mystic is not the person who forsakes the active life for the contemplative, but he who adds the one to the other, doing in a new spirit the common deeds of men: and military energies clearly form part of the active life of the race, constituting in themselves a school of virtue with which we cannot yet afford to dispense. So there is nothing really paradoxical in the fact that one of the most convinced and exultant schools of mysticism is that produced by Islam, the most martial of the great religions; and that all mystics make frequent use of the language of conflict, made familiar to them by their own perpetually renewed struggles against wrong desires and disordered loves. The spiritual energy of some of them—as for instance Joan of Arc and General Gordon—has actually taken a military form. Florence Nightingale, who aspired, as her diary has shown us, to a state of consciousness in which she should "see God in all things," was not shaken in her belief in the divinity of life by the horrors of Scutari. Her love for the British soldier had in it no taint of pity for the victim of a mistaken career.

War may be an education for heaven, "stern and terrible in its methods."

But if we believe that the life of the soul is that which really matters, and that spirit is indeed an indestructible thing, we cannot be crushed by the wreckage of physical life which accompanies its purgation; by this new and awful demonstration of the unsolved mystery of pain. In the noise of conflict, surrounded by the perpetual demands of need and of grief, it may seem to us that the voices of beauty and wonder, the "Unstruck Music of the Infinite," which we heard in the days of peace, were an illusion. But that fugue of love and renunciation has not ceased; the steady rhythms of being still go on. Already new soft life is budding to take the place of that which the war has seemed to sweep away.

An able article by the editor, Mr. G. R. S. Mead, sustains this note of optimism. He sees in the great crisis of to-day the sign of a world-period drawing to a close. And he does not accept the idea of a spiritual life necessarily implying a detachment from the affairs of the material world.

Spirit . . . is not a stranger to the existence that surrounds us; it is not set over against matter in everlasting disjunction and diremption; it is rather that spirit determines itself as matter in order that it may reveal its beauties to itself in spiritual self-consciousness. The old ideas of matter as a ponderable stuff and the rest of it are rapidly disappearing; for even physical science is now teaching us to think in other terms concerning matter, and has at last resolved its atomism into dynamism. Energy and inertia are both power, the kinetic and potential power of doing work, of accomplishing. And if this is true of matter and material forces and of body, how much more true is it of life and mind or of consciousness and self-consciousness?

The great life carries on its purpose and we are subconsciously its agents while consciously free to invent and devise and fabricate, to destroy and reconstruct, at our own sweet will; and good is thus gradually bettered by a continued process of reformation that sloughs off bad to work it up again into future good. For in spite of Nature's apparent waste and disregard of life, life is prodigal only of its material constructs and not of itself; in itself it is the perfection of economy. To have confidence in this doctrine of spirit, however, we must look to the whole and not to the part, for it is nothing short of this whole living universe in all its parts that gives us the actual content and richness and meaning of spirit. Spirit and the universe are not alien from one another; they are intimate, and the life of the spirit is the whole world-process.

THE sigh that shuts the gate of Life
Opens the door of Immortality.

SIDELIGHTS.

We have heard of the lady who asked "What are Keats?"—a story which may or may not be true. But it is none the less a fact that a few days ago a letter was received from a lady who inquired whether our publisher could supply her with "magic, black and white"; also whether it was supplied in powders and with full directions? We only wonder that she did not further inquire whether it was for internal or external application. "Magic, Black and White," it should perhaps be explained, is the name of a book by Dr. Franz Hartmann, recently advertised in our columns in terms which certainly do not suggest that it is either a powder or a potion.

"Om" for January makes the usual spirited appeal to attention. Prominent on the front and back pages are the portraits and horoscopes of the King and the Prince of Wales, Mr. Gonnoske Komai of Tokyo gives us a Japanese view of Germany and the Kaiser, the editor writes on "Physiognomy," and "The Spiritual Significance of the War" is dealt with by Mirza Assad Ullah.

At the Alliance Rooms on Tuesday, the 12th inst., Mr. A. Vout Peters gave demonstrations of clairvoyance. They were all of a clear, striking, and evidential character, and those persons who did not receive a description found much to interest them in the graphic descriptions given to others. Mr. Peters, at the close, thanked the audience for their sympathy, which, he said, always meant so much more to the medium than the uninitiated could imagine. Mediums were such sensitive creatures that they suffered much more than the ordinary person, and responded more quickly also to feelings of kindness from the people with whom they came into contact.

We are in receipt of the January number of the "Hibbert Journal," which maintains its usual high literary level. As is almost inevitable at this present juncture the subject of war is much in evidence, and we note that in an article on "Why we are Fighting," Mr. Edward Willmore remarks: ". . . there is science of telepathy, mostly unknown and largely imperfect which may one day teach us the value of the internal and spiritual, showing that the causation of wars is far other than we think, and has no vital relation with diplomacy." Mr. J. Arthur Hill reviews at some length Maeterlinck's "The Unknown Guest," a study in the subliminal consciousness.

The Petrograd correspondent of the "Morning Post" states that: "One of the favourite methods of Christmas and Twelfth Night fortune-telling in Russia is the dropping of a small quantity of melted wax into a cup of cold water, where it solidifies into fantastic shapes. These are then held between the candle and the wall in a darkened room, and the shadow interpreted as hope and imagination may suggest." At home we make use of tea or coffee grounds or a pack of cards, but really it does not matter what is employed provided it becomes a ready means of concentration and so gives scope to the intuitional faculty. The point to bear in mind is that intuition is at the back of all forms of divination, and that individual receptivity determines whether it will best manifest itself through a teacup, card pips, or the random dots of a pencil.

Mr. William Strong, of Hamilton, Canada, sends us an earnest and thoughtful pamphlet, "A Message of Light," the outcome of the war in Europe. His remarks concerning the causes of the war, however, show a curious ignorance of the facts. He has evidently not studied the official documents—which are cheaply and easily accessible. The following, however, we can all endorse: "God, the infinite intelligence of life, is everywhere. Wisdom, power and love are the attributes of God. As man takes on these attributes and becomes like the great Father, discord ceases and he finds himself dwelling in God and God in him. This is heaven. There is no other heaven. There is no other way of reaching heaven than by coming into line with the Infinite."

To the lover of Wagner's music an article by Mr. Clement A. Harris in the "Theosophist" on "The Religion of Richard Wagner" will make a strong appeal. After passing in review the Master's principal works and noting the religious element in them, especially in "Parsifal," Mr. Harris concludes: "It may be objected that the utterances of the characters in an opera are no clue to the personal views of the composer. In general this may be granted. But when the

composer is also the author of the text ; when, with an openly avowed object, he invariably selects a certain class of subject, and uniformly treats these subjects in a given way—for instance, etherealising it—such a rule can hardly be said to apply. And this was conspicuously the case with Wagner. Probably no term is more elusive of exact definition than Religion. But if it may be interpreted as a sense of the need for Redemption, the attainment of this by Divine Love, and denial of the world ; a deep reverence for Life ; and aspiration towards the Ideal—the Divine Art has had few more consistent exponents than Richard Wagner."

Miss Mack Wall calls our attention to Cowper's well-known poem, "Boadicea," as curiously appropriate to these days of tumult and prophecy. The poem is probably familiar to most of our readers—it was a school recitation in our young days—but for the benefit of those to whom it is not known, we may give a brief summary. After describing how, smarting from the personal chastisement inflicted on her by the Roman victors, the British warrior queen seeks counsel of her country's gods, the ballad proceeds to recite the prediction of the aged Druid chief, seated beneath an oak tree, regarding the destiny of the two nations, Rome and Britain—the coming ruin of the former, the rise and future prosperity of the latter. Rome, with its great military despotism, "trampling on a thousand States," should perish ; but of Britain he exclaims :—

"Regions Cæsar never knew
Thy posterity shall sway ;
Where his eagles never flew,
None invincible as they !"

Commenting on the poem Miss Mack Wall remarks : "I can scarcely think that Cowper could have evolved that from his inner consciousness as he wandered along the banks of the peaceful Ouse and then returned to the companionship of Mrs. Unwin, with her knitting and domestic chronicles, the gambols of his hares and the attentions of his dog 'Beau.' Neither do I think he would be likely so far to antedate Mother Shipton's prophecy."

THE PEACE THAT IS YET TO BE.

Mr. Macbeth Bain's fervid spirit cannot restrain itself within narrow bounds. When we open his new book we find that the title which on the cover is simply "The Great Peace : A Mosaic of Unrhymed Song" (Theosophical Publishing Society, 6d.), has burgeoned forth into "The Great Peace, being a New Year's Greeting to our Motherland and the nations at present in conflict, and a Welcome to them all to the Feast of the Great Peace, Composed by your Brother and Comrade in the Good Fight of Brotherhood, James Leith Macbeth Bain, and published," &c. It reminds us of the titles of the books of our childhood. But if Mr. Bain affects an old-world style both in his greeting and the way in which he introduces it, that greeting is an eminently gentle and kindly one. It is his strong conviction, which he has already made clear in our columns and elsewhere, that "the very practical wisdom of life" is to be found in the love that is expressed in non-resistance to evil. He holds that "the present law of possession, being all a delusion and in the falsity of greed, is the cause of the present strife." Here is a passage which well illustrates both the writer's poetical style and the mystic trend of his thought :—

When we pray for the peace of God, we pray for all good. But the peace of God may not in the present days actually bring the cessation of wars. Ultimately it assuredly will, but not of necessity in these days. Indeed, its coming might even intensify the forces at work in this war, and so hasten the maturing of the fruitage thereof, which we know cannot but be good.

For God alone is, and God is good. And we know that in God war is, even as peace is. Yea, hell, as truly as heaven, is in God, Who is the all and in all of our whole mundane and cosmic being and existence. But we also know that out of the labour and agony and tribulation of these elements of the human soul is born even now the new thing of Life, the holier light, the fairer day, the serener sky, the sweeter air. . . .

Peace and war are as the day and the night, the calm and the tempest of our earthly existence in the present degree of its unfoldment. . . . But when we, as a human family, have entered our heavenly estate, there shall be no more war, neither sorrow nor sighing : for God, even the Holy Lover, shall have wiped away all tears from the eyes of the soul of our mothers earth, and the Brotherhood of the nations shall be a realised fact in her consciousness.

LETTERS TO THE EDITOR.

Visions of the Recently Departed.

SIR,—When we find in our experience a fragment of truth tending toward the great truth you and your associates are so earnestly and sincerely striving to put forward to awaken unthinking minds, it seems only just and fitting that these sidelights should be turned toward your LIGHT for extension and verification of the survival of faculty after death—*i.e.*, the known functioning or mental response in its dissociation from its recent physical habitat or environment. On Tuesday, December 8th, 1914, I received a telegram as follows, dated Louisville, Ky. : "Madison Cawein passed away at midnight." This was most unexpected, as Mr. Cawein had been the guest of Clinton Scollard, of New York City (also a poet and member of the Cameo Club) in Thanksgiving Week, and wrote for an appointment to call on me. This he did not keep, explaining that he was called to Louisville.

That evening after receiving the telegram I was at the Rubinstein concert in the grand ball-room of the Waldorf Astoria Hotel ; and in the midst of the crush of people, the glare of lights, and the music, Madison Cawein appeared before me in full form, face and feature—seeming to have created a separate background for himself—as in a picture and yet for an instant shutting from view that small portion of the panorama before me. Associated with this I heard lines of poetry and looked in my bag for a pencil to retain them. I told my escort at once of this, and she seemed startled, as we had been discussing the sudden passing-out.

Another instance of similar nature was when my dear father passed away. Not knowing if I could reach his bedside I sent a message to be read to him to the effect that if I did not get there he should meet me in spirit in Boston. However, I arrived in time to see him. I travelled to Boston soon afterwards, and one day, coming from the commons near Beacon-street, suspended in the atmosphere before me, with the trees for background, I saw my father wearing his hat. Some time afterwards, when visiting the old home, I found this same hat and recognised it.

In line with this is another family occurrence. When in California (1888-93) I saw in dream vision my uncle H. H. Thomas in a rage and trying to extricate himself from a coffin. He had been a man of authority. (He was president of a National Bank in Providence, Rhode Island.) After the usual time for the overland mail had elapsed I received a letter from the family telling me of this uncle's death at about the date of my vision.

While in Bermuda (March-April, 1900) I felt impelled to cancel my return passage *via* Halifax and Canada, and to take an earlier steamship, the "Pretoria," *via* New York City. No mail had been received to cause this change of mind, yet I obeyed the impulse. During the trip, in my state-room in a dream-vision I saw a very dear aunt laid out, and she spoke to me. I wrote this down and mailed it as soon as I reached shore. The reply was that she had passed out.

Dr. James H. Hyslop, in publishing some of my experiences, requested that I should keep account of many incidents of similar character, to do away with the claim of "coincidence" and aid in establishing a law—though unknown, still existing—by the proof and nature of its persistent recurrence.

I do not consider myself sufficiently versed in the phenomena of Spiritualistic tendency to write upon a subject of such profound significance to the human race.

Dr. Wm. James, in our early correspondence, spoke of the "crass ignorance" existing on these subjects. Dr. Minot J. Savage has assured me of his conviction that it is of most vital import that we should know of the life after this one. Man throughout life is invariably moved toward a higher ideal. If the instinct were without foundation, would it exist? Would Nature endow us with a sense or attribute not useful in application toward the shaping and unfoldment of our destinies? Dare we not believe that dissolution means re-birth—that all is *life*—that we shall always live? Are we not the imperfect fragments of a great plan working toward its fulfilment?

"Speak to Him thou, for He hears, and Spirit with Spirit can meet—
Closer is He than breathing, and nearer than hands and feet."

—Yours, &c.,

ROSE DE VAUX-ROYER.

627, West 136th Street, New York.

[Madame de Vaux-Royer is President of the Cameo Club, which meets at the Waldorf-Astoria Hotel, New York City, and is also founder and president of the Psychological Section of the same club.—Ed.]

The Direct Voice: How is it Produced?

SIR,—I recently had the privilege of a sitting with Mrs. Etta Wriedt, when in the full glare of the electric light three "voices" conversed with me through the trumpet, the names being given in each case. One of the communicators gave the name of an old friend, the departed editor of a London paper itself long extinct. After some allusions to his earth experiences (which had been rather distressing and which still seemed to leave him with sad memories), I raised the question which has been the theme of discussion in your columns—how is the voice produced? He explained that he knew very little about the matter, as the operations necessary to effect communication were carried out by others expert at the work. He could say, however, that the manipulation of certain emanations from the medium and the sitters was an essential part of the process, and he added that considerable reliance was placed on the oxygen in the air of the room. When that was not present in sufficient quantity the power for the manifestations failed. I had hoped to get into touch with some of those who actually carried out the work, but in this I was unsuccessful. But I at least secured some items of definite information to add to those you have already published.—Yours, &c.,

ROBERT STIRLING.

January 14th, 1915.

SIR,—Of course, I have been much interested in the letters that have appeared in your valuable paper in consequence of my remarks, published in your issue of September 19th. But I must confess that the answers and criticisms have disappointed me. They all give nothing but mere theory about the point in discussion. Now I have had enough of that in my own country. What I want are facts. I therefore once more invite sitters with Mrs. Harris and other trumpet-mediums to apply to them the simple and harmless control described in my first letter, and to publish honestly and truly what they may have found out in this way.—Yours, &c.,

Bussum, Holland.

H. N. DE FREMERY.

[We propose to close the correspondence on this question shortly with a letter from Vice-Admiral Osborne Moore.—ED.]

Mother Shipton's Prophecy.

SIR,—I observe that in the version of Mother Shipton's prophecy quoted by Mrs. St. Hill (page 8) the final couplet, which used to run:—

"And the world to an end shall come
In eighteen hundred and eighty-one,"

has been corrected to:—

"When the world to an end shall come
That only is known to God alone."

I would like to ask Mrs. St. Hill if her version is the authentic one, because, if so, it is very hard on that ingenious school of occultists which gleefully accepted the former version as confirming their contention that the world, in the sense of the "existing dispensation," actually did come to an end in 1881.—Yours, &c.,

EUGENE P. GLEN.

January 5th, 1915.

"Light" for Dark Days: A Suggestion.

SIR,—There must be many people who, like myself, do not think any duty is involved in reading all the details of the dreadful struggle now going on on the Continent—details often inaccurate and always written up to be as sensational as possible.

May I recommend a plan I have found very successful for those who have been accustomed to a newspaper at breakfast-time, and no longer care to read it?

I keep a pile of LIGHT back numbers at hand, and I select a different one every morning. I find them endlessly interesting, inspiring, and comforting.

The small size also makes them much more convenient to balance against the corner crust or the toast-rack. I do not think I shall ever go back to the daily paper.—Yours, &c.,

S. M.

Highgate, N.

January 12th, 1915.

National Union Fund of Benevolence.

SIR,—I have much pleasure in sending you the following statement of the income for December: Mrs. H. Barker, 5s.; S.N.U. Group (Barnsley), 6s. 6d.; Sutton-in-Ashfield, 4s.; Belfast Society, 10s.; Mr. G. Widdows, 2s. 2d.; Sambo Box (per Miss Grainger), £1 5s.; Daulby Hall, 10s. 6d.; Shipley, 6s. 4d.; Mrs. Butterworth (Blackpool), 5s.; Mr. Apedale (York), 2s. 6d.; Bournemouth Society, £4 10s.; H. E. A. V. P.,

10s.; S.W.L.C. Union, 10s.; London Spiritualist Alliance, £5; Mr. J. Bowing Sloman, £5; Southampton Society, £6 10s.; Glasgow Association, £2. Total, £27 17s. 0½d.

The friends of the fund will be delighted to know that the desired amount has again been realised, the full total now reaching £105 8s. 4½d., for which the secretary and committee are, indeed, grateful, as it will enable them to relieve much distress. We wish Spiritualists everywhere health and happiness in this New Year.—Yours, &c.,

MARY STAIR.

14, North-street, Keighley.

SOCIETY WORK ON SUNDAY, JAN. 17th, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION.—Steinway Hall, Lower Seymour-street, W.—Mr. E. Haviland gave an excellent and useful address on "Mediumship and its Development." Mr. W. T. Cooper presided. Sunday next, see advt. on front page.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Baywater, W.—Addresses on "Inspiration and Inspiration" and "The Great Work of Spiritualism," by Mrs. M. H. Wallis. Sunday next, at 11 a.m., Mr. H. G. Beard, address, and Mr. P. E. Beard, messages; at 7 p.m., Mr. P. E. Beard, address. 28th, at 7.45, Mrs. Neville.—W. B.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-square, W.—Mrs. Fairclough Smith gave uplifting inspirational addresses, her evening subject being "The Masters." At the beginning of the address she described a vision she saw of a group of Masters bearing to the earth a golden globe. Much good is being done at the healing services. For next Sunday see front page.

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Mr. G. Tayler Gwinn gave an energising address on "The Duties and Responsibilities of Spiritualists," and Miss Clarice Perry sweetly rendered a violin solo. Sunday next, Mr. McIntosh, address.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mr. Parker spoke on "The Little Things of Life," and Mrs. Parker gave descriptions. Sunday next, at 3 p.m., Lyceum; at 7, address by Mr. Prior. 28th, Mr. Howell, of Birmingham. 31st, Mr. Sarfas. Other circles as usual.—H. W. N.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mrs. Brownjohn gave an address and good descriptions. Sunday next, at 7, Mrs. Jamrach, address and clairvoyance. 28th, at Thames Valley Café, Clarence-street, at 7 p.m., Mrs. M. Davies will give clairvoyant descriptions by flowers.—M. W.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mr. Miles Ord gave an address and descriptions. Sunday next, at 11.15 a.m., public circle; 7 p.m., Mrs. Podmore, address and clairvoyance. Friday, at 8, public meeting. 31st, Mr. Kad Reynolds.—F. K.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, service conducted by the members; evening, uplifting address by Mr. Alcock Rush on "The Eternal Quest"; Mr. Alcock Rush sang a solo. Sunday next, twenty-eighth anniversary services: 11 and 6.30, Mr. W. E. Long.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Mrs. Annie Boddington gave a helpful address on "Development," also descriptions. Sunday next, at 11 a.m., usual service; at 7 p.m., Miss Violet Burton. Thursday next, at 8.15, "Circle for the Indrawing of Spiritual Power" (members only).

HACKNEY.—240A, AMHURST-ROAD, N.E.—Mrs. Podmore gave an address and descriptions. Sunday next, 11.15 a.m., usual meeting; 7 p.m., address by Mrs. D. J. Davis, descriptions by Mrs. Sutton. Circles: Monday, 8 p.m., public; Tuesday, 7.15, healing; Thursday, 7.45, members only.—N. R.

WIMBLEDON.—BROADWAY PLACE (NEAR STATION).—Mr. E. W. Beard gave helpful trance address and striking spirit messages. Sunday next, at 7, Mrs. Mary Gordon on "Are we Deceived? Do the 'Dead' Return?" Clairvoyance to follow. Wednesday at 6, Social Evening.

WOOLWICH AND PLUMSTEAD.—Mr. Horace Leaf spoke on "Spiritualism and Modern Thought," and gave clairvoyant descriptions; after-circle, Mrs. Rainbow. 13th, Miss Woodhouse gave address, followed by clairvoyance. Sunday next, 3 p.m., Lyceum; 7 p.m., Mr. R. Boddington, address. 27th, Lyceum concert and prize distribution.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning circle conducted by Mr. Ashley; evening, Miss Violet Barton addressed an appreciative audience on "The Mystery of Days"; after-circle conducted by Mr. Hibbert. Sunday next, at 11.30 a.m., circle service; 7 p.m., Mr. and Mrs. J. Parker, address and clairvoyance. Thursday, at 8.15 p.m., Mrs. Beatrice Moore, clairvoyance. Silver collection.—P. S.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. Walter Howell spoke helpfully on "Ye Must be Born Again" and "Some Last Things." Sunday next, Mr. Walter Howell, at 11.15 a.m., on "Does God Commune with Man To-day?" at 7 p.m., on "Man's Survival Proven by Spiritualism." Tuesday, at 3, private interviews; at 8, public circle; also Wednesday, at 3 p.m.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mr. Robert King addressed good audiences on "The Human Aura," and "Experiences of the Spirit during Sleep of the Body." Sunday next, 11.15 and 7, Mrs. Mary Davies; 3 p.m., Lyceum. Tuesdays at 8, Wednesdays at 3, Mrs. Curry, clairvoyante. Thursdays, 8.15, public circle.—A. C.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, Mr. Beavers gave an address and answered questions; evening, address and descriptions by Mrs. Cannock. 14th, Mrs. M. E. Orlowski gave an address and psychometry. Sunday next, 11.30, Mrs. Turner, address and questions; 7 p.m., Mr. A. C. Scott, address. 28th, 8.15, Mrs. Webster. 31st, 7 p.m., Mrs. Neville.—T. G. B.

BRISTOL.—SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.—Mrs. Baxter gave addresses on "Thy will be done on earth as it is in heaven" and "Why should I Mourn for the Dead?" also answered questions and gave numerous descriptions. Sunday next, 11 a.m. and 6.30 p.m., also Wednesday at 3 and 7.30, public services. Monday and Friday at 8, public circles. Monday, at 6, advice on health (free).—J. L. W.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Mr. Alfred Vout Peters gave inspiring addresses on "Our Duty" and "Spiritualism," also remarkable and concise descriptions. 13th, Mrs. E. Webster gave descriptions. Sunday next, 11.15 a.m., Mr. H. M. Thompson; 3 p.m., Lyceum; 7, Mr. and Mrs. E. Lund. 23rd, L.L.D.C. Study Group, Mr. Harold Carpenter. Wednesday, special visit of Mr. Walter Howell.—J. F.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, Mr. Beales, secretary of the Fellowship Association, opened a discussion on "The Coming Year"; afternoon, Lyceum, conducted by Mr. J. Taece; evening, Mrs. Orlowski, address on "Peace" and clairvoyant descriptions. 13th, Mrs. Harrad, address and psychometry. 14th, Mr. and Mrs. Connor, address and clairvoyance. Sunday next, at 11.30 a.m., Fellowship; 3 p.m., Lyceum; 7, Mrs. Neville. 27th, at 3, Miss Violet Burton. 28th, open circle. 31st, Mrs. Mary Clempson.—A. T. C.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Morning and evening, Mrs. M. J. Veary gave addresses and descriptions.—E.

TOTTENHAM.—684, HIGH ROAD.—Mr. G. R. Symons gave an address entitled "From Poverty to Power."—N. D.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mrs. Mitchell gave addresses, both morning and evening.—J. W. M.

EXETER.—MARLBOROUGH HALL.—Addresses by Mr. Elvin Frankish and Mrs. Letheren. Clairvoyance by Mrs. Letheren.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Mrs. A. de Beaurepaire gave an address, followed by clairvoyant descriptions.—W. P. C.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Meeting conducted by Mr. Johns. Mrs. Gale gave the address; descriptions by Mrs. Short; soloist, Mr. Ritch.—E. E.

BOURNMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses and descriptions by Mr. F. T. Blake. 14th, addresses and descriptions by Mrs. Christie.

EXETER.—DRUIDS' HALL, MARKET-STREET.—Afternoon and evening, Miss M. Mills, of Torquay, gave addresses on "Thoughts" and "Divinity in Man," also descriptions. Large and deeply impressed audiences.—J. H.

SOUTHEND.—SEANCE HALL, BROADWAY.—Inspirational addresses on "Prayer" and "The Open Door," by Mrs. Neville, whose mediumistic powers were much appreciated. Mrs. Neville also assisted Mr. Rundle in the conduct of a large after-circle.

TORQUAY.—Address and descriptions by Mrs. Thistleton, who also named the infant daughter of one of the members. 12th, ladies' meeting, conducted by "Mignon." 14th, public circle, conducted Mr. E. Rugg-Williams.—R. T.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; evening, uplifting address on "The Old Order Changeth, giving place to New," by Mr. G. Prior. 11th, ladies' meeting, address and psychometric readings by Mrs. Bryceson. 13th, address and descriptions by Mrs. Miles Ord.—E. M.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. H. Yelf gave a thoughtful paper on "Practical Christianity," and Mr. A. G. Newton a splendid address on "Life." Miss Doris Lord sang a solo at the evening service. 13th, Mrs. Podmore gave successful psychometric readings.—J. McF.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STRONE-ROAD.—Morning, healing service, Mr. G. F. Tilby; afternoon, Lyceum; evening, Mrs. Mary Davies, address on "Spiritual Vision," and descriptions. Anthem by the choir. 14th, Mrs. Miles Ord, address, "Thoughts of the Time," and clairvoyance.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Morning, Mrs. Christie spoke on "Alpha and Omega." Evening, address by Mr. Henry Boddington, "The Woman with the Issue of Blood"; clairvoyance, Mr. Nevin. 15th, Mr. F. T. Blake, address on "Man's Possibilities," and clairvoyance.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Mr. Lamsley, of Portsmouth, gave addresses at both morning and evening meetings and also addressed the Lyceum. Morning subject, "The Mystic Way"; evening, "Spiritualism, a Realistic Philosophy." Mr. Lamsley also gave good clairvoyant descriptions. Other usual meetings.—W. G.

SOUTHPORT.—HAWKSHEAD HALL.—Addresses by Mr. W. H. Hudson, who spoke on "The Need for Elevation of Thought in Order to Attain Union with the Divine," and "How to Find Ourselves and the Master." Clairvoyants: Messrs. Hudson and Williams, Mrs. Charmley and Private Reynolds. Mr. H. J. Donnelly (vice-president) presided.—E. B.

TRANSITION OF A WELL-KNOWN SOUTH WALES SPIRITUALIST.

It is with mingled feelings of regret and pleasure that I chronicle the passing on, the changing of state, of Mr. A. F. Davis, of Cardiff—regret at the physical disappearance from our ranks of such a forceful and conscientious personality, pleasure at his release from the suffering he experienced before the change. A sufferer from Bright's disease, he laid down his physical form on Tuesday, 12th inst.

Miss Florence Morse, who is in Wales on mission work, officiated at the request of Mrs. Davis at the interment on Monday, the 18th inst., when a number of intimate friends assembled to pay their final respects (as far as this life is concerned) to a valued and esteemed colleague. The service was feelingly and impressively conducted by Miss Morse. At the cemetery a large gathering of local Spiritualists awaited the arrival of the cortege. A short service at the cemetery building preceded the one at the graveside.

The strenuous activities of Mr. Davis in connection with Spiritualism in Wales can only be briefly alluded to here. Ten years ago saw him very active in the Cardiff Society. The formation of the South Wales Alliance included him as one of the officers. Later on, the Council of Wales had him in official harness. The energy and activity of his life for our cause cannot be estimated. He stood and fought for Spiritualism in all its fulness and grandeur. Of late years Mr. Davis took keen interest in an Emerson class. He was its secretary and one of its founders. He did much platform work in Wales, and specialised in answering questions.

Mrs. Davis, who now mourns his physical absence, has also rendered much service to the movement in the form of society activities. Her knowledge and experience will sustain her, and enable her to dwell in the consciousness of his presence and nearness. G. W. OWEN.

LIVERPOOL AND DISTRICT SPIRITUALIST INSTITUTE.—The new Session commenced on Thursday, 14th inst., with an able address by Mr. Ross, "Should Spiritualism be Seriously Studied?" The meetings are held at Chapman's Restaurant, Eberle-street, Liverpool, and full particulars, including the syllabus of lectures, may be obtained from the hon. secretary, Mr. R. A. Owen, 119, Chatsworth-avenue, Aintree.

THE LIGHTER SIDE.—In connection with the Croydon Spiritualists' Church a largely attended and most enjoyable Social was held in the Gymnasium Hall, High-street, Croydon, on Thursday evening, the 14th inst. Those who contributed to the making of harmony were Miss Shorten, Miss George, Mrs. Otto, Mr. Cooper, Mr. Brown, Mr. and Mrs. Percy Scholey, Masters Dudley and Vyvyan Scholey, whilst Miss Dalcie Scholey was the accompanist. Mr. Ernest Smith as the director of games was a great success. Perhaps the most enjoyable item on the programme was the display of refreshments, and in the service of these Mrs. Quicke, Mrs. E. Smith and Mrs. Hine worked well. The president and council thank all friends who in any way contributed to a thoroughly successful gathering. S.

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NOTES BY THE WAY.

There is plenty to interest students of ghost lore in "True Irish Ghost Stories," by the Rev. St. John D. Seymour and Harry L. Niglan, D.I.R.I.C. (Hodges, Figgis and Co., Ltd., Dublin, and Humphrey Milford, London, 3s. 6d. net). In a foreword to the book Mr. Seymour explains that he gained much of the material for his volume by a letter in the leading Irish newspapers inviting the readers to send him ghost stories. Within a fortnight he had received sufficient to make a book, within a month he had a large surplus of material. The fact is worth mentioning—it illustrates the point frequently made that supernormal experiences are far more common than is generally supposed. The first three chapters are devoted to the subject of haunted houses, and some of the stories are weird enough to tax the powers of belief of those who have not studied the literature of ghosts from the scientific side, as, for instance, in the annals of the S.P.R. Other chapters on Poltergeists, Banshees, Death Warnings, Apparitions at Death and Ancestral Ghosts afford fascinating material both for the general reader and the serious student of psychic science. Many of the stories have for us especial interest as containing features which link them with well-attested examples recorded elsewhere. They are, in fact, true to type.

An amusing sidelight on the attitude of the law towards ghosts is given in the account of a haunted house in an Irish town. It was taken by a tailor and his wife, who almost immediately after entering discovered that the place was haunted. "One night as the tailor and his wife were preparing to retire they were terrified at seeing the foot of some invisible person kick the candlestick off the table and so quench the candle." The house was troubled with frightful noises, the children of the family beaten, the furniture broken, and the tailor's wife assaulted by a spectral woman. In the end the tradesman left the place, refusing, with considerable justification, it would seem, to pay any rent. He was accordingly sued for the amount, and although the landlady admitted that she had said nothing of the haunting when the house was let, the judge decided in her favour. In short, in the eyes of the law a ghost is immaterial in both senses of the word. We have sometimes wondered whether in a case of violent haunting of this kind it would be possible for persons to live in the house without being troubled in any way, by reason of their psychic insensitiveness. We have certainly known of an instance in which a friend lived quite comfortably in a house where his family and even the neighbours were frequently affrighted by noises, apparitions, and other mani-

festations of a haunting spirit. The ghost, much to his disgust—for he was an ardent researcher—left him severely alone. All he heard were raps and footsteps for which he could not account, and he waited in vain for some direct personal appeal.

Violet Tweedale, so well-known as a novelist, is the eldest daughter of the late Robert Chambers, Editor of "Chambers' Journal." Her first novel, "And They Two," was published in 1889, and met with such success that a large edition of it was rapidly exhausted. Mrs. Tweedale (Violet Chambers as she was then) did much social work in addition to her literary labours, and numbered amongst her friends such men as Gladstone, Browning, and Sir Frederick Leighton. Having joined the Theosophical Society she became an intimate friend of Madame Blavatsky. These personal details acquire an added interest in view of the issue of her new novel, "An Unholy Alliance" (John Long, 6s.), a copy of which has been sent to us for notice, doubtless by reason of the fact that it is a book of occult interest, taking for its theme a phase of Black Magic—Satanism, which, according to the publisher's note, "is making great headway in Europe." If the horrors which have fallen upon the world of late are to be regarded as evidences of the assertion it would seem to be well founded.

"An Unholy Alliance"—the novel now under notice—tells of dealings with powers of evil on the part of a Canon, outwardly a devoted and popular minister of the Church. The story is told in graphic style, and the occult element is handled with the skill that comes of knowledge—Mrs. Tweedale knows her subject. There are several weird episodes arising out of the Canon's trafficking with the "Black Powers." His "old-world Residence" was "a vortex of evil," yet to the Canon his terrible environment was

life and futurity laid bare and gorgeously alive. He no longer wished for a soul. All he sought was life unleashed, lawless, delirious.

In a moment of supreme detachment from the things of the everyday world he finally surrendered himself to the enchantments of evil ("Pipes of Pan! Lead on and I will follow!") and bartered his soul like Faust, in exchange for the satisfaction of his unholy desires. There is a tragic finale. Sir J. M. Barrie described one of his comedies as "an uncomfortable play." This is an uncomfortable book, but the "lure of the occult" is so strong nowadays that it will doubtless fill many readers with a shuddering joy.

In the "Nineteenth Century" Bishop Frodsham has some interesting things to say on the way in which non-Christian peoples look upon the great war—the "German war," as it may yet come to be known. In the course of his article he remarks:—

I do not believe that the war regarded as a war has had, so far, any disastrous effect upon Christianity in the eyes of non-Christian peoples. The real weakness of the situation lies in the fact that Western civilisation is so largely materialistic,

frankly or covertly, and in the subsidiary fact that the individual Europeans that call themselves Christians are not sufficiently alive to what should be implied by their claim.

We imagine that by now all the thinking members of non-Christian races are beginning to realise that the war represents a violent reaction against Materialism, the stern protest of the soul against an effort to ignore it in favour of ideals of efficiency having their root only in the world of the senses. It is the vindication of Religion against religions and philosophies that would leave it out of account.

THE CRUCIBLE OF WAR.

The following passages from a psychic communication received by a lady well known as a speaker and writer are worth reproduction by reason of their high quality of thought and their appropriateness to present conditions :—

You ask "Why should such widespread misery and slaughter envelop the earth?" This atmosphere is generated by self-indulgence, pernicious to all that is most sacred in human life, tolerated and even sanctioned when not actually inculcated by the leaders and teachers, the pastors and physicians who believe in the dread necessity of a foundation of nameless vices on which to uprear the edifice of virtue and purity.

War is the sole means to rid the earth of such a generation rooted in iniquity and hide-bound by misconceptions. Dying for a cause, for honour, for their country, for Right as against Might (however far from the stern truth of things their ideals may deviate), these derelicts of a false civilisation, of perverted imaginations and misapplied sciences are, through the dread discipline of disaster, destruction and death, purged of their ignoble natures, leaving all that is still noble and worthy of preservation to survive the suffering, the torture, the dissolution of the body. Thus purified in the fiery crucible of Supreme Justice, the regenerated and emancipated spirit starts on the upward path, and with enlightened eyes and softened heart becomes the angel guardian of his loved ones still struggling on the earth-plane. Had he died, full of years and honour, with all his wickedness unpurged, with all his sins cloaked as virtues, he would have sunk to the lowest spheres of the nether-worlds and ages of slow and painful expiation would be needed to bring him to the point attained by a death inspired by nobility of motive and self-sacrifice even in a wrong cause. To this extent your Moslem brethren are right when they teach remission of sins through death on the battlefield.

You think my indictment harsh. You deem that I minimise the horrors of bloodshed and slaughter—that I overlook the fact that it is the flower of the nations' manhood which perishes on the battlefield, leaving the weak and defective to carry on the race.

No indictment of your modern civilisation can be too severe. It is based upon slavery in its worst form, slavery in the guise of freedom.

The slave of older civilisations was recognised as such, by himself and his masters; he represented a certain value to his owners, as do domestic animals now. He could sometimes earn or buy his freedom. The bulk of humanity to-day is enslaved by the cult of Mammon. Money constitutes the wealth of peoples, not life.

Hundreds of thousands die daily, hourly, deaths in filth, in degradation, in destitution and preventable disease compared with which death on the battlefield is glorious and desirable.

No halo surrounds the death-in-life of these victims of the votaries of Mammon. Babies die at the breasts of starving mothers, women sell themselves for bread, men in the prime of life kill their wives and children so as to save them the nameless degradation that awaits them, and then take their own life. And still the Juggernaut of materialistic civilisation rolls on, crushing the bodies and strangling the souls of its mad worshippers, and then the Power that makes for righteousness calls a halt—a Kaiser becomes the Judas of his day, the flail of Jehovah, the breath of God, for the winnowing of the chaff from the wheat and the renewal of the face of the earth, which else must perish of its own corruption.

MRS. SUSANNA HARRIS has kindly consented to give one séance weekly (every Friday evening at 6 o'clock) during February, at 57, Devonshire-street, Portland Place, W., for the benefit of a charity. The fee will be 10s. 6d. per sitter. Applications should be addressed to Mr. J. F. Gems, 4, Lower Seymour-street, Portman-square, W.

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BARRISTERS, ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING, FEBRUARY 11th

WHEN AN ADDRESS WILL BE GIVEN BY

COUNT MIYATOVICH

ON

"WHY I BECAME A SPIRITUALIST: MY PERSONAL EXPERIENCES."

(Count Miyatovich was for many years Envoy Extraordinary and Minister Plenipotentiary of Servia to the Court of James during the reigns of Queen Victoria and King Edward VII. as well as to several other Courts.)

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate. Other friends desiring to attend can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

Meetings will also be held in the Salon on the following Thursday evenings :—

Feb. 25.—Rev. John Hunter, D.D., on "Miracles, Ancient and Modern."

March 18.—Mr. Angus McArthur on "The Problem of the Resurrection: a Psychic Solution."

April 8.—Mr. L. V. H. Witley on "George Fox: Psychic Mystic and Friend."

April 22.—Rev. J. Tyssul Davis, B.A., on "Mockers, Doubters and Believers."

May 6.—Captain George L. Ranking, B.A. (Cantab.), M.R.C.L.R.C.P. (Lond.), on "The War: My Psychic Experiences." (Captain Ranking is now on active service in France with the Royal Army Medical Corps.)

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, February 2nd, Mr. Wesley Adams will give clairvoyant descriptions at 3 p.m. and no one will be admitted after that hour. Fee, 1s. each; Associates; Members free; for friends introduced by them 2s. each.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Wednesday afternoons, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Wednesday next, February 3rd, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Admission, 1s.; Members and Associates free. MEMBERS have the privilege of introducing one friend to this meeting without payment. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

PSYCHIC CLASS.—Owing to the serious illness of Mr. Henry Van Stone, the series of lectures on Astrology which he is engaged to deliver on Thursday afternoons are likely to be interrupted for some little time. In the meanwhile his brother, Mr. W. J. Vanstone, Ph.D., who, it will be remembered, took his place on the occasion of the second lecture, will occupy the platform with a course of lectures on "The Psychic Aspects of the Great Pyramid," "The Sphinx," "Stonehenge," &c., the first of which will be given on Thursday next, February 11th, at 5 p.m.

SPIRIT HEALING.—On Monday and Friday afternoons, Mr. Percy R. Street, the healing medium, will attend at the rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., from 3.40 to 5.20, for diagnosis by a spirit control and magnetic healing. For Members of the Alliance only. Reduced fees usual. Appointments to be made.

IS NIETZSCHE RESPONSIBLE?

The long letter from Dr. Charles J. Whitby, in *LIGHT* of the 6th inst., has provoked a number of replies, some of which we reproduce here.

MILITARISM AND MASTERFULNESS.

Mr. L. V. H. Witley, whose attitude on the subject has been shown by previous articles from his pen (notably that which appeared in *LIGHT* of October 10th last, p. 487), writes:—

The question of the responsibility of Friedrich Nietzsche for the present war has surely been discussed almost *ad nauseam*, but Dr. Whitby's letter should, I feel, not be allowed to pass unchallenged. Like all the defenders of "the mad philosopher," Dr. Whitby is faced with the dilemma of endeavouring to clear the character of his hero by belittling the extent and the depth of his influence. In his concluding paragraph, Dr. Whitby admits that "there is a point of view from which, if he had been living, Nietzsche might have welcomed this war." Students of Nietzsche's writings will be prepared readily to agree that it would not be from *one* point of view only that this war—or any war—would have met with his sanction and support; and I do not wonder at all that Dr. Whitby should have to qualify his admiration for the German philologist by admitting that, while he is an admirer, he is so "not without reservations," and, moreover, that "the iconoclastic tendencies of his thought are far more obvious" to the plain man than is the constructive element.

But what I desire especially to point out is that the complaint as to misunderstanding and misapplication of the teachings of Nietzsche should be addressed rather to the devotees of the philosopher in Germany than to his critics in this country. Neglected in his lifetime, and his writings scorned or ignored, why is it that since his death he has been had in great honour, and his works read and studied throughout the German Empire? Surely because in these writings the modern German mind has found something akin to, and stimulative of, the poison of militarism and masterfulness which has been laying hold upon the vitals of the people increasingly during the last few years. A teacher is not, of course, to be held responsible for all the vagaries of his pupils, but any man who made the megalomaniacal claims that Nietzsche did ought to be content to be judged by the axioms that he lays down, and not cry off from responsibility for oppression and cruelty and "hardness" after advocating theories and principles which end inevitably in such brutality and barbarism. Is not the man who lays the train equally responsible with the man who fires the fuse? Has not the man who prepares or cultivates the soil his part in the raising of the eventual harvest therefrom?

The German soldier, says Gerhardt Hauptmann, goes into battle with a copy of Nietzsche in his pocket. Is this, one wonders, that he may not forget the Nietzschean watchword and commandment, "Be hard," nor the Nietzschean affirmation that pity is parasitic and a deplorable weakness in human nature?

The Prussian spirit and Prussian ambitions Nietzsche has not created, of course, but he has helped to emphasise both, and he has given them fresh watchwords and a new intellectual presentment and embodiment. One of the apologists for Nietzsche admits that "his ideas are in the very blood of the German people, particularly of the military and student and fashionable classes; and in one sense this war is Nietzscheism in practice." Surely *this* sense is the common-sense of the whole matter; it may well be left there: "This war is Nietzscheism in practice."

For what we see to-day in all its hideousness and heinousness, and with all its inconceivable agony and loss, has come about in no haphazard or accidental manner; it has passed into the realm of blood and iron and tears because it had already come to birth in the realm of thought. And to that birth in the realm of thought the teaching of Nietzsche has assuredly contributed no mean quota.

The difficulty in dealing with Nietzsche's "philosophy" lies in just those "inconsistencies and self-contradictions" for which Dr. Whitby apologises. He is not so much elusive, however, as illusive; he stands essentially for that which can be touched and seen and heard through the physical senses—for the earthly, the material, and the passing; ignoring, if not denying, that which can be felt and seen and heard in and by the heart—the heavenly, the spiritual, and the eternal.

Nietzsche's writings, says Dr. Whitby, "are essentially books for the few." This is at once their condemnation and their curse. Certain axioms or principles uttered by Nietzsche have been accepted and adopted by "the few" among the governing classes of Germany, from the Kaiser downwards, with results and enough, not so much for the few, as for the many.

The world may well be tired of books which are for the few. We have had enough, and more than enough, of the dominance and domination of the few. This horrible war is undoubtedly

due, not to the innate ill-will or the expressed enmity of democracies or nations, but to the absurd and insane ambitions of a few war-lords *et hoc genus omne*.

As to studying Nietzsche's writings, after the war, for "their hidden leaven of enlightened goodwill toward mankind," we may well beg to be excused such a wearisome and woesome task. Nietzsche loves not mankind, but the super-man. His message is not for the many, but for the few; not for the common man (still less for the common woman), but for the over-man. Any evangel for to-day, to be a true and worthy and acceptable message, must be an *evangel for all*.

The Gospel of Jesus is the brotherhood of man based upon the Fatherhood of God. Nietzsche denies the last and repudiates the first; he is frankly un-Christian and even anti-Christian, and he stands admittedly, not for progression but for retrogression; he looks backward and downward, not forward and upward. Whatever results this war may have, one hardly expects or prays for a return to Nietzsche; one hopes, rather, for a return to Jesus, and for a better and deeper understanding of His message of goodwill toward and among mankind.

There is much more than humour in "Punch's" aphorism, "One touch of Nietzsche makes a whole world sin." We have had enough of the super-man according to Nietzsche, and certainly we have seen all too much of the super-nation which embodies and expresses in so magnified and multiple a form the super-man's super-brutal characteristics.

A MAD MYSTIC.

Mr. E. Wake Cook, whose name is well known to our readers by his writings on art and philosophy in *LIGHT* and elsewhere, thus definitely expresses his views on the subject:—

For a long time I have been making, if not an exhaustive, certainly an exhausting study of Nietzsche, and I write to warn your readers that never have I spent so much time for so little profit. Dr. C. J. Whitby, in your issue of January 16th, is right in saying that Nietzsche is not responsible for the war; but it is the manifestation of the self-same spirit which inspired him. "Philosophising with a hammer," as he expressed it, he ran amok through religion and philosophy, without understanding either, and left them in the state, metaphorically, in which the Germans have left Louvain, Rheims, and all other places which have been cursed by their desolating tread. Proclaiming himself the greatest Iconoclast, the Immoralist, and the Anti-Christ, he inverted all the Christian virtues, proclaiming them vices, and setting up their direct antithesis. He preached that might is right, and the duty of war and aggression. But Professor Lassen preached that in its most brutal form as early as 1868. Even Treitschke was distorting history and propounding the same doctrine before Nietzsche had written anything on that subject. This supports Dr. Whitby's contention.

The overweening self-esteem, the "swelled-headism," of the Germans since 1870 was displayed in exaggerated, in insane form by Nietzsche. Here are headings in chapters of his autobiography, "Ecce Homo": "Why I am so Wise"; "Why I am so Clever"; "Why I Write such Excellent Books"! These are the more modest specimens of his Ego-mania. He was a mad mystic, and he illumined things as with flashes of hell-fire; he said nothing in his multitudinous aphorisms which he did not elsewhere contradict; but his idea of the super-man is fairly distinct, although that is contradicted by his paralysing doctrine of the "Eternal Recurrence." All that is true and useful in the super-man notion was better and more sanely said by Galton in his incipient science of eugenics. Beyond that we have no need of super-men; when they have appeared we have crucified them or, as conquerors, they have crucified us; and we have more great men than we can understand. It will take the world another fifty years to come abreast of that real super-man, the Father of Modern Spiritualism, Andrew Jackson Davis. We each have a super-man within us waiting to manifest in a super-sphere, to which alone it is adapted. Now what are we to think of the muddle-headed Nietzsche who criticises Christian ethic as if it were merely a set of eugenic rules for producing a certain type of man? This is as stupid as criticising a book because it is no good as a rifle! Even in his saner moods he was as irrational as the so-called "Rationalists," who shut their eyes to all that is best in man, and proudly plume themselves on their blindness! The few grains of truth, and the real significance of Nietzsche, cannot be explained in a letter.

AN UNSATISFYING PHILOSOPHY.

Mr. Charles F. Moxon writes:—

Nietzsche denounces Christianity and that, to my mind, puts him entirely out of court. What he objected to in Christianity was that it protects the weak and lowly. Every weak and foolish man is a psychological unit just as much as is every wise and strong man; and in a future incarnation their present positions

may be reversed. Moreover, eugenics cannot tell us which is to play the larger and more important part in their present lives; for genius is as likely to appear in the offspring of one as that of the other. Nietzsche is an interesting psychological study. He lost himself—his real spiritual self—in his intellect which, in the end, failed him. In reading Nietzsche one seems to get "no forrarder." One is no wiser at the end of it all than at the beginning. It is something like partaking of a rare and costly dish with the result that one's appetite is unsatisfied and a nasty taste is left in one's mouth. This nasty taste remains after partaking of Nietzsche because he ignored the spiritual. And whenever the—so-called—philosophers leave a similar sensation the reason is generally the same. Life is much more than Nietzsche thought. To follow his teaching, or what one can make of it, can lead only to disaster.

DR. R. F. HORTON ON COINCIDENCES AND THOUGHT-READING.

Writing in a Free Church organ on "The Unexplained in Everyday Life," Dr. Horton mentions the following curious experiences. He was recently due to preach in Hull on a certain Sunday and missed his train at Derby. He telegraphed to Mr. Thomas Stratten, a well-known resident of Hull, to tell him that he was coming by a later train. When, however, he arrived there was no one to meet him. It afterwards transpired that Mr. Stratten had met the train, and seeing a clerically dressed gentleman, inquired if he were Mr. Horton. Receiving a reply in the affirmative, he had engaged a cab, and they had driven off together. During the journey Mr. Stratten mentioned the Derby telegram, and then, to his astonishment, learnt that his companion had never been in Derby, that, in short, he was not the Mr. Horton who had been expected, although, like him, he was going to preach in Hull. So we have the curious coincidence of "two men of the same name arriving by the same train to preach in the same town and the one being met by the host of the other."

Dr. Horton also relates a remarkable instance of thought-reading which occurred in his schoolboy days:—

I was standing before the blackboard while the master was writing on it a problem in mathematics. When he had drawn the sign of equality he paused, and asked us for the equation, and I replied, using some strange combination of numbers and Greek letters which was quite unintelligible to me, and which certainly I did not know. But it proved to be right, and the master looked at me with inquisitive satisfaction, and evidently admired my unknown knowledge. But the truth was that I had read the formula quite unconsciously from his mind, though he had not uttered it.

Faced by the question why these strange things occur, the doctor states that he regards them as being intended to wake us "from the slumber of use and habit" and to remind us that not these things alone, but all things are involved in a profound mystery, which baffles our wisdom and silences our inquiries. He holds that the greater our realisation of this fact, the more we meditate upon the unexplained, the more likely we are to discover God.

BERGSON ON THE AFTERMATH OF WAR.

THE COMING OF BETTER THINGS.

In the course of a recent address, as President of the Academy of Moral and Political Science, Professor Bergson thus expressed what is now the conviction of many—that after the war there will be a greater interest in the more spiritual issues of life:—

On the morrow of the war, when victory shall have set up again, and set up higher still, all that which our enemy has trampled under foot—rights of the individual and rights of peoples, liberty, justice, sincerity, loyalty, humanity, pity—one will ask oneself what the progress of mechanical arts, what positive science, commerce, industry, methodical and minute organisation of material life are all worth unless ruled by a moral purpose. It will then be clear to all that mere material civilisation, when it presumes to be self-sufficing, and still more when it is the servant of low and morbid appetites, may lead to the worst barbarism. It cannot even ensure lasting power, for it can only build up a machine, and the best machine wears out, whereas moral force finds ever fresh strength in itself, as if a soul were to rebuild the body it occupies. Thus attention will be paid to psychological, moral, social matters, not centred on material things. The evolution that has long seemed possible and probable will come to be. As the nineteenth century was the age of physical science, the twentieth will be that of moral science.

A GENERATION AGO.

(FROM "LIGHT" OF JANUARY 31ST, 1885.)

The State-paid astronomer refusing to look through the telescope of Galileo lest his own theories should suffer disturbance, the Church flinging the same Galileo into prison for maintaining the correct theory of planetary motion—all that is an old story. Only when we men-monkeys play these pranks, while styling ourselves apostles of "freethought," the sorry spectacle becomes, if possible, still more lamentably ridiculous. Whenever men win the highest places as accepted leaders or teachers, they invariably assume those very proud looks and airs of infallibility which they had indignantly reprobated in their predecessors, till the great advancing tide sweeps them too and their fine theories away. Truth will not be stereotyped. So long as she lives she grows. When a system refuses to do that, it means death. Consider well the position these individuals assume. Virtually it is that they themselves, having by exhaustive survey completed their little official ordnance map of this infinite universe in which we live, any alleged feature of the country not to be found noted there can only be regarded as a palpable fraud, to be clamoured down by cat-calls, while the reporters of it are provided with jeers, imprisonment, or a horsewhip. There may be more things in Heaven and earth than were dreamed of in the philosophy of Horatio, but assuredly not more than are set down with the imprimatur of authority in the text-books or popular lectures of some new Thomas Aquinas, who, in the character of his own Pope, furnishes also his own credentials. "I am Sir Oracle and when I speak, let no dog bark." And yet the revelation of science is itself constantly shifting and changing its message.

—From an article by the Hon. Roden Noel.

AFTER THE WAR.

Mr. J. W. Mahony, an occasional correspondent, sends what in his view are practical suggestions to the Allies for securing that the end of the present war shall be followed by a lasting peace. As he works out his plan in detail his letter is too long to give in full. We may, however, briefly indicate the line which he takes. Quoting the statement of the German professor Perseval, that if Germany is defeated she will be utterly exhausted and cannot and will not pay war indemnities, Mr. Mahony thinks it is clearly manifest that she expects to recommence her national life and develop her recuperative powers with a scheme of colossal repudiation of all war debts and liabilities, and to advance her military and naval preparations for another war. She must be undecieved in this matter. "The Allies' world-court must pass an irreversibly stern verdict upon her, in effect as follows: A deprivation of sovereign liberty and power for four generations and the payment of all direct costs of war loans, with annual interest, and direct damages to all forms of property in the Allies' territory." Mr. Mahony regards this as the most humane and least harsh sentence which the Court can pass, having regard to the future peace of the world and the vast financial interests involved. He is sure that it will have the support and assistance of the family of nations. For the first ten years the Allies, who will appoint civil and military administrators at the head of a small army of occupation, will help the Germans in every way to meet their obligations. They will assist in feeding them and in reorganising their ruined industries, and during the whole hundred years they will give them full industrial and social liberties. The Germans' fleet will be sold to pay off indebtedness and no more warships or war materials will be manufactured. They will have no enemies or war charges to trouble them, and at the end of the term of the deprivation of sovereign rights they may have become a rich, highly civilised and morally peaceful people. Such, in general outline, are Mr. Mahony's suggestions, and on the surface they would seem to be entitled to serious consideration.

OBITUARY.—We regret to have to record the death, in her ninety-second year, of Miss Shorter, the sister of the late Mr. Thomas Shorter, whose name was well known to the older generation of Spiritualists, and to whom, in his long blindness, she was a most devoted and constant attendant. We are informed that Miss Shorter passed away on Saturday, the 16th inst., after a stroke of paralysis. Will the relatives and friends of the deceased accept the assurance of our sincere sympathy.

THE SIGNS OF THE ZODIAC.

At the third lecture on Astrology at the Rooms of the Alliance on the 21st inst., Mr. J. H. Van Stone took as his subject the divisions of the Zodiac. The lecturer pointed out the great antiquity of the signs, and the great wealth of symbolism that is hidden in the pictorial glyphs which are associated with each of these divisions. The first of the signs, Aries, the Ram, shows in its symbol of the diverging horns the pushing pioneer character which is found in those born when this sign is rising at birth. Among the ancients Aries was associated with sacrifice, and this idea became reflected in many religions in the use of the ram as a symbol. Cosmically Aries represents the initial stage in evolution where spirit descends into matter to bring into existence a universe. It is the supreme act of divine sacrifice, which is again reflected when man is made "a living soul."

Taurus, the Bull, represents matter, the "living earth" of the alchemist. It is the mother, as Aries is the father. In its symbol is expressed the Pleroma, the fullness of the Divine, and, on lower planes of manifestation, latent power. In its physical correspondence Taurus is associated with the throat, and we find many great singers are born "under this sign."

Gemini, the Twins, shows duality in its symbol, and this characteristic is well expressed in the children of this sign. A variant of the glyph, a gateway, indicates the entrance of the soul through the portals of the Temple of Wisdom, in which it is to gain experience and knowledge. The ancients associated Gemini with the building of a Holy City by Two Hostile Brothers, as seen in the story of the founding of Rome and of Erech in the Euphratean Valley.

Cancer, the sign expressing nourishment and maternal care, is shown in a symbol of two green leaves, the organs of nutrition and elaboration in a plant. The tenacity and homing instincts of the crab are well expressed in Cancer people.

Leo, the sign associated with the heart, indicates the awakening into activity of the latent power of Taurus, chiefly upon the plane of the emotions. Virgo, the Virgin sign, has a symbol which, when analysed, shows the serpentine figure of the senses and passions controlled and restrained by the will under the form of the Rod of Moses.

Libra, the Balance, indicates the striving for equilibrium, and Libra people need refinement and harmonious surroundings to develop the best in their natures. Euphratean variants, the Lamp and Holy Altar, suggest the ideas of knowledge which is intuitional rather than of the reason.

Scorpio gives the idea of the full activity of the power latent in Taurus, its opposite sign, in its symbol of a serpent. The Scorpio people have to learn to overcome selfishness, and the setting free of their great innate powers for the service of others brings about the transmutation of the Scorpion into Aquila, the Eagle, who can wing its flights heavenward.

Sagittarius, the Archer, has its secret of "one-pointedness," for it strives to unify the duality of its opposite sign, Gemini. The love of sport and outdoor life characteristic of certain types of Sagittarians is suggested in the pictorial symbol of the sign, a centaur or man-horse.

Capricorn, the Goat, symbolises the love of power and attainment.

Aquarius, the Water-bearer, is one of the most interesting of the signs, for here stands the man bearing the vessels of living water to be poured out for the helping of mankind. Aquarian symbology enters into all religions, and is full of deep meaning, for it concerns the growth and destiny of man. We dimly see in glyph and symbol the majestic figure of the man who has attained to great heights in the worlds of being and who gives of his own living "waters" for the healing of mankind.

Pisces, the last of the signs, is represented by two fishes bound by a cord. Love and deep compassion is the real nature of Pisces, and this is variously expressed in the people of this sign by love of animals, by philanthropic efforts, or by the work of the hospital nurse.

It is very good for strength
To know that someone needs you to be strong.

THOUGHTS WITHOUT WORDS.

In noticing recently a book by Mr. Charles F. Moxon, we quoted from a dialogue between himself and a friend, whom he calls "Mr. A.," a passage on the question of the possibility of thinking without words as affecting spirit intercommunication. Mr. Moxon sends us the following notes of a further conversation on the subject:—

Mr. A. : If the human spirit really thinks without the use of words, it can only be thought of a similar nature to that of an animal which, in life, is incapable of using words—and we know how limited is the capacity of even the most intelligent of the lower animals to think.

C. F. M. : You will remember that, in my thoughts and notes on telepathy, I relate one or two instances of what certainly looks very much like telepathic communication between dogs and men. If a dog is really able to ask its master, telepathically, to come to it, certainly in so doing it makes no use of words. Such a request is sufficient to show the vast possibilities of thought-transmission without words.

Mr. A. : I find it difficult to understand and to believe in the exchange of thought without words. I daresay you have heard of Father Stephano, who lived in the reign of Henry I.

C. F. M. : I cannot say that I have.

Mr. A. : Two ladies, contemporary with ourselves—without literary training or any special ability in that direction—have recently given to the world, in book form, Father Stephano's "Thought Lectures." They wrote automatically, it is said, at the spiritual dictation of Father Stephano. *Prima facie* it would seem that, whether he spoke the English or the French of his day, these ladies could not possibly have understood a single one of his thoughts expressed in words. Even Chaucer, who lived two hundred and fifty years or so after Father Stephano, is difficult for us of the present day to understand. It is possible, however, that these two ladies, assuming that they were incarnated in the twelfth century, might have known Father Stephano and, having retained a subconscious knowledge of this early English or French, were thus able to communicate with him.

C. F. M. : The supposition that, by means of their subconscious selves, they were able to transcribe English of the twelfth century into our language of the present day is quite as incomprehensible as is spiritual communication without words. Nevertheless, either supposition is believable, because both are possible. One can believe what one does not understand, but one cannot believe, and should not be expected to believe, the manifestly impossible. My view, I must say, seems to me the more likely to be true.

Mr. A. : Every *chef* likes his own broth the best.

C. F. M. : A *chef* is not any more reasonable about his broth than a lady is about her dress. These are matters of taste. But it should be possible to reason about the spirit. To my thinking, God, and whatever is purely spiritual, does not use words.

THIRTEEN AS A FORTUNATE NUMBER.

In connection with the birth of a son to Mrs. Sayre (Miss Jessie Wilson), the daughter of the President of the United States, an evening paper remarks:—

Miss Jessie Wilson was married to Dr. Francis B. Sayre, of New York, at the White House, Washington, on November 25th, 1913.

SUPERSTITION DEFIED.

She was the thirteenth White House bride, and to show her disregard for superstition, she herself suggested that she should be married on the thirteenth of the month. November 25th, however, being the earliest suitable date, she agreed to a "Thirteenth luncheon," at which the idea was carried out by the guests being limited to thirteen, with thirteen candles on the table, and thirteen waiters bringing on the dishes in thirteens.

PRESIDENT'S LUCKY NUMBER.

The President himself, it has been said, believes the figures 13 to be really lucky for him, as his name, Woodrow Wilson, contains thirteen letters; he was the thirteenth President of Princetown University; he was connected with the University for thirteen years, and he took office as President in 1913.

Those of our readers who study occult numbers will doubtless be interested in the statement which confirms the idea that thirteen, although generally shunned, is in some cases a lucky number.

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THE CHURCH AND MODERN PROGRESS.

A short time ago one of our American readers sent us a cutting from a leading newspaper in the Western States which contained some plain speaking on the shortcomings of the Christian Church. By a coincidence we had on the previous evening been reading an article in a London newspaper on the same theme—the failure of the Church. But the subject has been in the air for a long time, and in fairness it must be said that the severest criticisms have come from ministers of religion themselves. Yet, for all the Church's faults, we, holding no brief for it, would hesitate in adopting the word "failure." The Church has not failed in the large sense—it has simply fallen behind, fallen out of adjustment with the times.

It has been accused of materialism. But that needs definition. If it had been tinged with modern materialism it would in some fashion have "kept up with the procession." For modern materialism has meant energy, pushfulness, advertisement, organisation—all those things which, with beat of drum, sky-sign and poster, keep the secular institution in the world's eye. Perhaps it is to the credit of the Church that it has for the most part disdained these methods. If it has suffered from materialism at all it is the materialism of an old, dead past. It is an ancient complaint. Emerson dealt with it many years ago, and put the matter in a way that few later writers could equal:—

If . . . a man claims to know and speak of God, and carries you backward to the phraseology of some old mouldered nation in another country, in another world, believe him not. Is the acorn better than the oak which is its fulness and completion? Is the parent better than the child into whom he has cast his ripened being? Whence then this worship of the past? The centuries are conspirators against the sanity and authority of the soul. . . Yet see what strong intellects dare not yet hear God Himself, unless He speaks the phraseology of I know not what David, or Jeremiah, or Paul. We shall not always set so great a price on a few texts, on a few lives.

The Church fell between two stools. It lost the sympathy of the modern materialist because he shrewdly discerned that its devotion to old and effete standards of thought indicated a want of sympathy with and intelligent understanding of the things of to-day. What had Habakkuk and Nahum, or Jehu, the son of Hanani, to do with the affairs of the modern world? It lost the sympathy of the modern spiritual thinker, for he had discerned that revelation is continuous, that truth is eternally generative, that "old things pass away," that the soul is renewed from hour to hour. And, moreover, he had observed that in its futile attempts to galvanise old forms

of thought into life and adapt them to the needs of the age, the Church had lost touch with the interior spirit of those forms—that spirit which never grows old but only renews its externals. To the early Church, spirit life, spirit communion, spiritual gifts were living realities. To the modern Church (modern in little but point of time) these things signify little or nothing—they have become vague phrases except for a few of its more advanced minds who have begun to realise that but for its loss of these evidences the Church might to-day be the most powerful engine of spiritual progress, in the advance guard of the world's thought instead of dragging painfully in the rear, so shorn of its influence that it could do nothing to arrest a tragedy that has brought the world to the brink of ruin. "Where there is no vision the people perish," and the Church had lost the vision. Yet it is not too late for the Church to be renewed and revived. It has survived the attacks of the keenest intellects of the last two centuries, survived innumerable abuses, and retained the affections of thousands who, seeing its shortcomings, yet cling to it because it represents to them a centre of influence and activity which they cannot find elsewhere. They are very patient, these people. They listen to parables drawn from old-world wars and massacres, to precepts which revolve round graven images, palm-trees, oxen and asses, camels, sin-offerings, burnt sacrifices and rock sepulchres, for all the world as though they were members of an old Semitic tribe.

It was chiefly the fact that in some broken and distorted way the Church stood for something in the soul of man which prevented its being swept on the dust heap of antiquity—a fate which has befallen the tools and methods of the past in every other department of life. Much, too, of its remaining influence must be credited to the self-sacrifice of some of its nobler sons who, surrendering ease and comfort, worked with and for the poor and maintained in the dark purlieus of great cities centres of shining power which helped to keep the plague spots from corrupting the whole community. Many a City policeman can bear his testimony to the fact that but for this church or that mission-room his work as a guardian of the peace would be almost impossible. So the Church, so much out of touch with modern needs and advanced standards of thought, has not been all a failure. It has preserved much that intelligent adaptation can make invaluable. The channel is there even if the waters have grown stagnant and sluggish. We would rather use the channel formed by Nature and "slow time" than be at the pains of forming another in the shape of an artificial canal. It is only the question of removing the obstructions and letting the river flow full, fresh and clear. That is why, against the views of some of our friends, we do not despair of the Church. Its more alert minds can be influenced, permeated, awakened to a sense of neglected possibilities, the inner meaning of old traditions, only the husks of which remain to them. A typical example of what we mean is seen in the address (now in pamphlet form) given by Mr. Angus McArthur before one of our societies, "The Psychic Element in the Greek Testament." Such documents have a special value for inquiring minds in the Church. And we are glad to think that all over the world there are devout Church members who are beginning to see the real significance of our movement—that it comes with a message of comfort and of vindication for them, threatening only those of their doctrines which have their root neither in Nature nor Reason.

On Thursday evening, February 11th, Count Miyatovich will deliver an address at the Salon of the Royal Society of British Artists, Suffolk-street, S.W. (See p. 50.)

THE PUZZLE OF SPIRIT PHOTOGRAPHY.

ADDRESS BY MR. W. WALKER

(Ex-President of the Buxton Photographic Society).

(Continued from page 44.)

Amongst others, two slides were shown of Mr. Alfred Smedley in spirit form, and the details given in full support. Also, a copy of a certificate of identification signed by members of Mr. Smedley's family and friends.

With Mr. A. W. Orr and the lecturer, a spirit message and a portrait of Mr. E. W. Wallis was shown. The message and portrait were surrounded with an ellipse, and were negative. A further slide was exhibited to show the portrait of Mr. E. W. Wallis as a positive. The message began: "This is a gentleman come to help you. . ."

On a subsequent visit to Crewe a message was received in Mr. E. W. Wallis's well-known handwriting, which read as follows: "I much regret that I am not able to help you.—E. W. Wallis"—this message referring to a matter which had been discussed by those present.

The lecturer said he received another spirit message from Mr. Wallis on August 19th, 1914, which on the negative read: "As you will see, I am with you.—E. W. Wallis"—but the negative was too weak to get either a satisfactory print or a slide from it.

A slide showing a psychic face on the lecturer's arm followed. A duplicate slide reversed showed a helmeted head and face on the same space as the other face. This plate was exposed after being in contact with a piece of a garment sent from Japan, but whether the spirit faces so curiously shown were identified, the lecturer had not been informed.

The next slide was of a plate which had been enclosed in a Tyler's light-proof bag by a professional photographer in Manchester and taken to Crewe by Mr. A. W. Orr. The controlling spirit, through Mr. Hope, said they would impress upon the plate the words "Second Thomas," to inform the sender what he really was. Mr. Orr took the packet away with him, and saw the plate developed by the sender, when truly the words "Second Thomas" appeared upon it. The photographer informed Mr. Orr that he had placed certain private marks on the package, and as they were intact when it was returned to him he was prepared to take oath that the psychic result was genuine.

This instance, Mr. Walker maintained, clearly showed that when conditions were suitable the spirit friends could not only sense our conditions but could impress the sensitive plate by some influence which at present we did not understand to produce the words required when the plate was subsequently developed.

A psychograph obtained at Cardiff was shown of a German message which read as follows: *Bekommen offenbaren bei Benceis*, which the lecturer said he had been informed meant "Anxious to communicate by proof." A clairvoyant present informed the gentleman for whom it came that the message was from his brother-in-law. Later this gentleman visited the Crewe circle, and on the plate then exposed, there appeared, along with himself as sitter, the spirit form of his brother-in-law, thus fulfilling the message in a striking manner.

With the lecturer and a lady as sitters there was shown a message reversed, and so faint that only a few words could be read with the aid of a mirror. Also a spirit face was shown at right angles to the sitters. At another séance held a month later, the same portrait appeared together with that of a child, and on a second plate the same spirit portrait again was shown, with a lady's face partly covering that of the lecturer, who was one of the sitters.

As the small portion of the message which could be read as "One of your friends . . ." did not assist in the identification, nothing further on the sitters' part could be done. About eight months later a gentleman asked to see the lecturer's album of spirit photographs, and on coming to the first of this particular series he recognised the face as being that of his own son, and burst into tears. His wife and daughter confirmed the identi-

cation, adding that the child shown was a granddaughter, who had died in a fever hospital. The lady on the lecturer's face was also identified. A copy of the photograph showing the spirit form of the child was sent to the parents. When the mother saw it she exclaimed, "Yes! It is my Kathleen's features, but where is her beautiful hair?" The father sorrowfully replied, "My dear, I could not tell you after my visit to the hospital that they had cut off Kathleen's beautiful hair."

The puzzle here could not be solved by the theory of thought-transference, as none of the Crewe circle knew the parties, and as Mr. Walker remarked, "You cannot produce from thought what it does not contain." As the spirit form on the first plate had not been recognised at first, it came again, and by that means gave the experimenters a series of facts which afterwards led to indisputable proof of spirit identity.

A series of interesting and thought-provoking psychic productions were next shown which had been obtained at Belper on common writing paper whilst under the hands of the sitters. In appearance they were as though they had been produced by photographic methods.

A slide showing a group of sitters with a large spirit-formed lily was thrown upon the screen, followed by a portrait of a gentleman on whose coat appeared a bunch of spirit flowers and also the psychic form of his son's face. Next upon the screen appeared a bunch of lilies obtained on a plate which was developed after having been held, whilst in the dark-slide, against Mrs. Buxton's forehead. The gentleman who obtained the lilies used his own plates and did all the handling of them himself.

The lecturer proceeded to explain briefly the Paget method of obtaining direct colour photography, and exhibited a few slides to show the effects of natural colours when photographed by that process. He informed his hearers that the psychic flowers obtained led him to inquire of the spirit friends whether it would be possible for them to give him spirit flowers in natural colours, with the result that they expressed their willingness to try. On the day fixed for the experiment a journey was made to Crewe for the purpose of holding a séance. The plates employed in the process, and which were known as panchromatic plates, were, Mr. Walker said, affected more or less by all colours, and consequently he had to place them in his plate-sheaths in the dark, with a taking screen in contact with and in front of each plate. This he did on the evening previous to the visit to Crewe, in his own dark-room at Buxton. He took his own quarter-plate camera with him, and it was the one used when the plates were exposed. To cut out the extra violet rays a specially prepared yellow screen had to be used in front of the lens, so that the light would have to pass through (a) the yellow glass screen, (b) the lens, and (c) the taking screen to reach and affect the sensitive plate. It was important to keep this in mind, because no matter how the sensitive plate was affected by psychic power it would not otherwise produce the requisite chromatic effect upon the developed negative to give transparencies capable of showing natural colours when seen through the viewing screen.

Mr. Walker stated that Mrs. Buxton, Mrs. Walker, and himself were the sitters for the first plate. After the sitters had been focussed, he went to the camera, inserted a plate-sheath, withdrew the plate cover, and then returned to his seat. Mr. Hope pressed the indiarubber bulb to open the lens, and thus expose the plate. Mr. Walker then left his seat and, returning to the camera, closed the slide, took it out, and placed it in his coat-pocket. Mrs. Buxton sat alone for the second plate, when the same proceedings as for number one plate were carried out. The slide was, as before, taken out of the camera by the lecturer, and he and Mr. Hope proceeded to the dark-room to develop—in darkness—and fix the two plates.

Slides were here put on the screen to show that both the plates had been successful and that for the first time—so far as is known—the natural colours of flowers and of the human form had been obtained by spirit photography. The lecturer pointed out that the psychic results varied very much in size whereas the size of the sitters remained the same, which could only convey the idea that on the second plate the spirit form was either shown purposely reduced or had retired farther from the camera, yet on both plates the results were shown to be in front of the

sitters, so much so that on the first plate two of the sitters were quite obliterated and only a small portion of the third sitter could be seen.

The puzzle in this case was that one had to take into consideration not only the question of form but the chromatic action of colours as well—as, on the plates to be so reproduced, form and colour could only have been given by the direct rays from the form and by the colours passing through (a) the yellow glass screen in front of the lens, (b) the lens, and (c) the taking screen. It was an important point for consideration that the spirit form and flowers shown were actually present in those dark active rays beyond the violet, which Sheel began to consider so far back as 1777, when he also laid a primitive foundation for modern photography by his philosophical study of the action of light on silver. The lecturer said he had expected to obtain more direct colour spirit photographs, but the war had upset the conditions of the circle.

A spirit message to Mr. and Mrs. Cowell Pugh from the Venerable Archdeacon Colley, in the Archdeacon's unmistakable handwriting with his signature attached, was shown. It had reference to his passing on to the higher life when at Middlesbrough attending the Church Congress, and read as follows:—

DEAR FRIENDS,—I thank you for the help you gave to our dear friend Miss Scatcherd at Church Congress. I try to be with you in spirit.—Faithfully yours,

T. COLLEY.

As this message was obtained on a plate exposed in the camera with Mr. and Mrs. Cowell Pugh as sitters, and as the spirit message was in front of the sitters, and in order to be read had to be reversed and the sitters shown in negative, it offered many puzzling points. An important feature of the message was that it referred to an event which took place after the Archdeacon's demise—there could thus be no room for any suggestion that the photograph was that of something written by the Archdeacon before his transition.

A slide was thrown upon the screen, showing the psychic form of a dog beside the sitter, and also a female form.

A symbolical psychic picture of a suicide, obtained in most remarkable circumstances, was thrown upon the screen and fully dealt with in detail by the lecturer, its moral being that to commit suicide with a view to evading troubles was the way to add other troubles to those already present. The original of this photograph was a psychograph, *i.e.*, a picture obtained without the use of a camera—and it was too weak to get from it a slide. On a subsequent visit to Crewe, during a conversation about this matter, when the lecturer expressed regret that he could not obtain a slide Mrs. Buxton said: "Oh, ask my sister to give you a reproduction. I am sure she will." During the sitting which followed, the spirit friend controlling Mr. Hope said "You must develop one of the middle four plates as a psychograph." This was done, and a good reproduction was obtained, from which the slide shown was made.

Mr. Walker next showed a slide on which appeared in Mr. Stead's handwriting the message: "DEAR MR. WALKER,—I will keep you posted.—W. T. STEAD." In explanation, Mr. Walker related that some time before Mr. Stead set out on his fatal voyage in the "Titanic," he invited Mrs. Walker and himself to call on him when in London, and they did so. At the end of the interview, in which he expressed his interest in Mr. Walker's researches, he said, as his visitors were leaving, "Will you keep me posted?" to which Mr. Walker replied "I will." In his message he evidently recalled this request, and as Mr. Walker had never been able to fulfil his promise, promised on his part to keep Mr. Walker posted.

A professional photographer, on looking at the aura in this photograph, had stated that he knew of no material substance capable of producing that effect.

On a photograph in which the sitter was Mr. Albert Wilkinson, of Nelson, Lancashire, appeared the features of his son Frank, who was killed four years ago in the collapse of a building on which he was at work. The portrait was very clear and was recognised by both parents.

The next psychic photograph showed the spirit form of a child of Mrs. James Coates. The sitter, however, was not Mrs. Coates but another lady.

One photograph showed a negative and positive obtained in one exposure. Two bore messages in Greek, and a third the injunction to "Read and apply the tenth chapter of Luke, third and twenty-third and twenty-fourth verses." The first of the verses referred to was "Behold I send you forth as lambs in the midst of wolves" and the other two "And he turned unto his disciples and said privately, Blessed are the eyes that see the things which ye see: for I tell you many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

Mr. Walker also showed several other more or less striking slides.

At the close THE CHAIRMAN expressed the pleasure which Mr. Walker's lecture had given the audience. Personally, he had not thought that they would have had such an interesting address. He had had a good deal of experience of psychic photographs, but he did not think he had seen any equal to those exhibited that evening.

SIR WILLIAM VAVASOUR said that it was only about a year ago that he had made Mr. Walker's acquaintance. Quite by chance they had met, and Mr. Walker had showed him a volume of most interesting photographs. At that time he had supposed that Mr. Walker was simply a collector of psychic pictures, but the lecture that evening had enlightened him in a remarkable way. They would all agree that Mr. Walker was a scientist in the phase of psychic phenomena upon which he gave them so interesting an address. (Applause.)

MR. W. H. SEED said that he could add one little item of information to the particulars given by the lecturer. It so happened that he came from the same town as the Mr. Wilkinson to whom Mr. Walker had referred, and the boy whose photograph had been shown on the screen was a schoolfellow of his. He had not known of the boy's decease. He would like to ask how it was that there seemed to be so few persons able to obtain psychic photographs. They had heard an address by Sir Alfred Turner, who had stated that he did not know anyone in London able to take spirit photographs.

A professional photographer in the audience, who stated that he was until recently senior operator at a studio in Regent-street, said that he had visited Mr. Walker on the introduction of a friend who did not know that he was a photographer. He had borrowed a few of the photographs from Mr. Walker, put them under a microscope, and tried to reproduce them by artificial means, but without success. He had once taken a photograph of a lady, in his studio. When it was developed the chair showed through the figure of the lady in a very peculiar way. (This remarkable photograph was exhibited by the speaker at the close of the meeting.) As regards the colour photographs, although he was familiar with the Paget process, he had never seen any results so beautiful as those exhibited by Mr. Walker. They showed a remarkably precise adjustment between the viewing screen and the colour screen.

A lady, referring to the peculiar spot shown on the face in the picture of a Hindoo exhibited on the screen, said that she recognised it as a ceremonial mark.

MR. WALKER, in reply to Mr. Seed's inquiry, said that the reason why so few people could take spirit photographs was because so few people had developed the faculty. He had been urged to promote the progress of the subject in this respect, but he was too busy to give as much time to it as he would like. It appeared that few people were naturally endowed with the form of mediumship required for psychic photography, and where those people, as photographers, were unaware of their gift, their spirit friends feared to intrude their presence because of the annoyance and confusion which might result. His hope was that by bringing the subject forward in lectures, as on the present occasion, he would compel photographers to think and to investigate the subject for themselves. The phenomena of Spiritualism had revealed to him that there was a bridge between this world and the next—a bridge which he did not fear to cross. So much of heavenly love and sympathy had come to him across that bridge, that he felt assured that when he passed to the other side that divine care and guardianship would be continued and increased. (Applause.)

DR. ABRAHAM WALLACE said that he had been presented with a great number of puzzles that night. He had inspected Mr. Walker's photographs some time ago and had arranged with him that he should one day pay a visit to the Crewe circle. Owing to his professional engagements, however, he had not yet been able to do so. While he knew Mr. Walker as a very careful investigator, he had seen a great many alleged psychic photographs which could be produced by "fake" methods. They could produce by such methods many of the photographs which they had seen that evening. He had been associated with their chairman in a study of the question, and they had found that recognition of the photographs as those of departed friends was not a complete test, for they had met with cases where "faked" photographs had been so recognised although they were pictures of complete strangers. Still, he did not want to cast the slightest slur on the pictures they had just seen. He hoped that he might yet be able from personal knowledge to endorse the genuineness of all the photographs Mr. Walker had shown them.

The proceedings closed with the usual resolution of thanks to the lecturer.

SIR OLIVER LODGE ON DARWINISM.

Sir Oliver Lodge makes an interesting statement in the "North American Review" on the German misreading of Darwinism, which leads to a glorification of war. It is:—

A misunderstanding of the phrase "struggle for existence" as conducive to evolution, so that slaughter and active conflict seem the highest good.

The Darwinian struggle is not of this order at all. It is a selection of the fittest to survive among a crowd of organisms which cannot possibly all survive; a selection of those most fitted to the environment. It is akin to the natural competition and effort with which we are all acquainted in peace-time; it is not like war at all. Moreover, in so far as there is savagery associated with it, Darwin himself, and Huxley, conspicuously in his Romanes Lecture, taught that this unconscious struggle ought not to apply to civilised humanity, whose business it was to contend against and dominate the cosmic process.

Since this matter is misunderstood by many people, and since Huxley's clear utterance on the subject is not so well known as it ought to be, I will make two quotations from his writings. In 1888 he wrote as follows:—

"society differs from Nature in having a definite moral object; whence it comes about that the course shaped by the ethical man—the member of society or citizen—necessarily runs counter to that which the non-ethical man—the primitive savage, or man as a mere member of the animal kingdom—tends to adopt. The latter fights out the struggle for existence to the bitter end, like any other animal; the former devotes his best energies to the object of setting limits to the struggle."

And in 1894 he developed the subject further, writing thus:—

"Men in society are undoubtedly subject to the cosmic process. As among other animals, competition goes on without cessation, and involves severe competition for the means of support. The struggle for existence tends to eliminate those less fitted to adapt themselves to the circumstances of their existence. The strongest, the most self-assertive, tend to tread down the weaker. But the influence of the cosmic process on the evolution of society is the greater the more rudimentary its civilisation. Social progress means a checking of the cosmic process at every step and the substitution for it of another, which may be called the ethical process; the end of which is not the survival of those who may happen to be the fittest, in respect of the whole of the conditions which obtain, but of those who are ethically the best.

"As I have already urged," continued Huxley, "the practice of that which is ethically best—what we call goodness or virtue—involves a course of conduct which, in all respects, is opposed to that which leads to success in the cosmic struggle for existence. In place of ruthless self-assertion, it demands self-restraint; in place of thrusting aside, or treading down, all competitors, it requires that the individual shall not merely respect, but shall help his fellows; its influence is directed, not so much to the survival of the fittest as to the fitting of as many as possible to survive. It repudiates the gladiatorial theory of existence. It demands that each man who enters into the enjoyment of the advantages of a polity shall be mindful of his debt to those who have laboriously constructed it; and shall take

heed that no act of his weakens the fabric in which he has been permitted to live.

"Laws and moral precepts are directed to the end of curbing the cosmic process and reminding the individual of his duty to the community, to the protection and influence of which he owes, if not existence itself, at least the life of something better than a brutal savage."

"Let us understand, once for all, that the ethical progress of society depends, not on imitating the cosmic process, still less in running away from it, but in combating it."

WHEN THE SPIRIT AWOKE.

THE DARKNESS BECAME BEAUTIFUL.

"Not Angels, but angels," is said to have been the remark of Pope Gregory the Great when, meeting in Rome some Anglo-Saxon youths carried into slavery, he was told their nationality. Of the warring soldiers of Great Britain and Germany on that wonderful Christmas Eve, 1914, in the trenches, he might have made some similar remark, inspired, perhaps, by the affinity between the Latin equivalents for war and beauty—*Non bellax, sed bellus*, let us say.

In a recent issue of the "Times Literary Supplement" appears an article entitled "Christians Awake!" in which the writer deals thus inspiringly with Christmas in the trenches:—

We have all read what happened between those opposing armies and how it came unexpected, undesigned, and yet willed with all the unconscious force of their natures. Not once or twice, but again and again we hear of this sudden change upon the night of Christmas Eve, how there was singing upon one side answered by the other, and how the men rose and advanced to meet each other as if they had been released from a spell. Everyone who tells of it speaks also of his own wonder as if he had seen a miracle; and some say that the darkness became strange and beautiful with lights as well as music, as if the armies had been gathered together there not for war but for the Christmas feast. Our men, as if from mere habit, began to sing "Christians, awake!" and then the Christian did awake in English and in Germans, and they were no longer German or English to each other, but men. It was not done by an effort or with fear and suspicion and awkwardness. It happened as if it were a change of weather, the sun coming out after a storm; and when it happened it seemed more natural even than wonderful. What was unnatural was the former state of war in which men had been to each other not men but targets; and now they had come to life for each other, and in a moment they were friends.

We always talk of the natural man as if he were a kind of gorilla, made only more dangerous by his intelligence; as if nothing were natural to us but the appetites and fears of our bodies, and those habits from a distant past of which we have not yet rid ourselves. But we have also a spiritual nature which is as much nature to us as the flesh, and which has all our permanent desires with it. No one talks of the natural man in himself; it seems to him predominant in others when he looks at them hostilely and from the outside, when they are not men to him at all, but a mob or a foreign nation. So a hostile army seems to consist of natural men, primeval beasts of prey, organised by civilisation and with instincts disciplined so that they may the better be gratified. And when the nations think of each other in these terms they make an effort to be themselves what they believe of their enemies, and preach a doctrine of war and the "will to power" which, if it were natural, would hardly need so much preaching and enforcing.

The "Times" writer, however, does not lose sight of the fact that the Germans who thus allowed their purely human instincts to govern their actions were Saxons, not Prussians.

For the Saxons warned our men, if there were Prussians near, not to expect a truce with them. But to Saxons and English alike these Prussians were absurd automatons that could not come to life. They were not devils, but forlorn, rigid, marching figures, committing crimes by rule and, for the sake of their abstract Prussia, cutting themselves off from all the concrete joy and wisdom of life. The poor Prussian thinks that if only he is brutal enough he will cease to be ridiculous; but he is ridiculous because he is brutal, because he persists in worshipping his own old savage gods when all the rest of us know that they are only wooden idols. No amount of scientific jargon can conceal the fact that his idolatry is obsolete, and we will not allow him, by his misdeeds, to throw us into a state of mind like his own.

SIDELIGHTS.

In his recent address at the Wesleyan Central Hall, Major-General Sir Alfred Turner expressed the view that the war would not last many months longer.

We are happy to learn that M. Jules G. M. Van Geebergen, late editor of our Belgian contemporary "La Revue Spirite Belge," to whose sad case we referred in our issue of December 12th last (p. 593), has received a letter from Mr. S. Clay, of Hydesville, New Shildon, Durham, offering him immediate and remunerative employment, with the prospect of a permanency, at his engineering works at Newcastle. M. Van Geebergen will now be able to meet his wife and family on their arrival in this country with the assurance of being able to provide them with a home. We heartily congratulate our friend and trust that a very troubled chapter in his career has reached its close.

Our friend Miss Estelle Stead calls our attention to an excellent work with which she is associated, viz., that of giving the humbler classes of society the opportunity of enjoying really high-class intellectual entertainments by providing them, at very low prices for admission, with a series of Shakespearean and classic plays and grand operas produced at the Royal Victoria Hall, Waterloo-road, S.E., under the direction and with the co-operation of many of our leading actors and opera artists. Miss Stead also sends us a copy of the January number of "The Bairns' Magazine," which she edits. It is a capital pennyworth for boys and girls and we commend it to the notice of those of our readers who have bairns of their own.

Those of our readers who are acquainted with that very beautiful ghost story, Lanoe Falconer's "Cecilia de Noel," will be interested to learn that a biography of Marie Hawker—the real name of the author of this charming book and of its perhaps more popular predecessor "Mademoiselle Ixe"—has been written by Miss Evelyn March Phillips and will be published next month by Messrs. Nisbet. In mentioning the fact a writer in a contemporary says: "Miss Hawker, as was plain from 'Cecilia de Noel'—a finer and more subtle piece of work, though less instantly successful, than 'Mademoiselle Ixe'—had a strong strain of mysticism, and her diaries and correspondence reflect a mind on an unusually high spiritual plane."

On Tuesday, the 19th inst., Mrs. E. A. Cannock gave clairvoyant descriptions and psychometry at the rooms of the Alliance, 110, St. Martin's-lane, W.C. There was a good attendance of Members, Associates and friends, and the descriptions were generally recognised. A feature of the proceedings was the choosing, by persons selected, of favourite flowers, which formed the basis of symbolical references to spiritual powers and qualities. This part of the proceedings gave general interest and pleasure, as a pleasant variation on the ordinary methods of clairvoyant description.

Referring to a recent note on Amulets and Talismans, a correspondent writes: "Psychic and magnetic qualities have frequently been attributed to gems, and there is reason to suppose that the belief is not altogether groundless. Psychometry teaches that it is possible for an article in personal use to absorb something of its owner's personality or surroundings, and it is not improbable that this susceptibility extends to the lower kingdoms of Nature. The endowment of gems with magical powers may, of course, be referred to auto-suggestion, but this is merely to substitute one explanation for another—subliminal activities for obscure etheric or other vibrations—and not to explain all the strange happenings traditionally ascribed to precious stones."

"N.G.S." writes: "In my review of Mr. Raupert's book (p. 28), I am made to say that the enemy of man is rather 'quaintly' alluded to as 'Satan.' This is, of course, nonsense. The point is that Mr. Raupert uses a small 's' to enforce his low opinion of the arch-fiend—thus 'satan.' It is as though one were to write of another enemy of man as 'wilhelm.'" "N.G.S." rather unkindly blames the printer, but we think the culpability may be distributed in a more general way. The good work of the printer as a corrector of mistakes (he will sometimes rectify a slip in a Latin or Greek sentence) is seldom recognised, although he is always debited with errors. For the benefit of other writers as well as "N.G.S.," we give this hint: When any peculiarity in spelling or otherwise is to stand, it should be notified in the margin or in the text itself. Thus "N.G.S." might have written, "the enemy of man is rather quaintly alluded to as 'satan' (with a small 's')." This would have arrested the almost automatic action of the correcting hand, whether of printer or proof reader.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

Nature of the Ego.

SIR,—Some weeks ago Mr. Constable in one of his letters remarked, with reference to the Ego, that "the Ego of the metaphysician differs from that of the psychologist."

Would Mr. Constable be so kind as to explain exactly what the difference of conception is between these two schools of thought regarding the Ego?—Yours, &c.,

F. V. H.

Immortality and Unselfishness.

SIR,—Forgive me if I write at some length in reply to Mrs. Bloodworth's letter on page 35, for it touches closely a most interesting question—the question of distinction between a fact on the one hand and *thought about a fact* on the other. If Mrs. Bloodworth errs in confusing the two, she errs in very good company. For even leading men of science and metaphysics do not always keep the distinction clearly before them.

I wrote that "if we end at death, we must, if we are sane, live only for our own *personal* happiness." I wrote of a fact, not of thought or belief about a fact.

Mrs. Bloodworth refers to men who belong to a class which definitely rejects immortality. There is a wider class of men who are agnostics—men like Darwin and Huxley. And these may fairly be termed protagonists of truth. Even the former class is made up of men who, fighting for what they believe to be truth, deliberately accept the burden of human opposition and personal unhappiness.

These men, it is true, *believe* they are mere passing forms of matter, to be shortly blotted out in time. But if their belief is sound, why, in the name of common sense, do they inflict on themselves material unhappiness in life for the sake of truth—for the sake of an abstract principle? If, as material things, they are capable only of material happiness, why do they throw away the body for the shadow? It may be replied, "Oh, they are so constituted that they find the greatest *personal* happiness in self-sacrifice for principle." And the reply may be sound. But, if sound, does it not establish the point made? If sound, is it not clear that men, even the exceptional men referred to, are so constituted that their conduct and thought must strive for the establishment of *abstract* principles of right, rather than immediate *personal* material happiness? And, if this be so, how can we refer any such constitution to the material? We must refer it to the spiritual. No matter what belief may be, the fact of the spiritual is established.

The Inquisition gave opportunity for the finest principles in mankind to be made manifest. The present great war, in the same way, gives opportunity for the finest principles in mankind to be made manifest. Neither the Inquisition nor bloody war makes the finest principles in man. If that were so, we ought to re-establish the Inquisition at once and rejoice in the existing destruction of life and property and the constant infliction of human misery which results from existing war.

But these two terrible evils merely make manifest the nobility *pre-existing* in man, and the abolition of the Inquisition, while closing one form of manifestation of a pre-existing fact, has allowed other and more vital forms of manifestation to come into being. So it would be if war were abolished.

As a Father of our Church has said—the Holy Ghost is in each one of us. It is the true *elan vital* which, transcendently, uses the evils of material environment for its manifestation under slow evolution of freedom from evil—as evil grows unnecessary for the perfecting of humanity.

Men may believe or disbelieve this or that, but, as I believe Cardinal Newman once said, the *fact* of the spiritual in man still remains.

I must admit that the reply now made to Mrs. Bloodworth is not altogether satisfactory. For, if it be true that the thought and conduct of man prove the spiritual in him, the inference does not follow directly that he survives mortal death—he may be merely a "blind" instrument of the spiritual.

With all that Mrs. Bloodworth says of Bradlaugh I agree. Though I differ from him in belief, I fully recognise that he fought not for self but for humanity. And he accomplished a great work. But surely, spite of belief, his altruistic labour proved the *fact* of the spirit in him? God wields right: God uses evil.—Yours, &c.,

January 19th, 1915.

F. C. CONSTABLE.

The Direct Voice: How is it Produced?

SIR,—The points in Mr. H. N. de Fremery's letter in your issue of the 23rd inst. have been answered over and over again since his first letter on this subject appeared in September last. Presumably you inserted it as an "awful example" of invincible ignorance, or perhaps I should say incorrigible perversity, for doubtless he has seen all the correspondence that has appeared in *LIGHT* in the meantime. To dispute the absolute genuineness of the direct voice in the face of the large volume of testimony on the subject, and the possibility of getting evidence for oneself (I personally have been abundantly convinced), seems to me preposterous at this time of the day. As to the question how it is produced, opinions may differ, and we can get no clear explanation from the other side. But one thing is abundantly clear: it is a genuine phenomenon. It is not produced by the medium.—Yours, &c.,

EUGENE P. GLEN.

Cricklewood.

January 22nd, 1915.

Life after Death.

SIR,—The page of replies in your last issue to Mr. E. Kay Robinson fail to "touch the spot." Mr. Robinson started, in his own manner, an argument which leads to conclusions more widely held by thinking men than Spiritualists usually credit. This I regret, because the argument is one of which many are not in the least enamoured, yet which remains with them unaffected by such replies as those on page 27 of *LIGHT*. Put my way, and as succinctly as I can, it is that all that constitutes a man's "individuality" in this life, all that we are to others and all that we know ourselves to be, is of the brain—cerebral; and is, perforce, annihilated with the dissolution of the brain at death; and as all normal memory is cerebral, that also must perish. That whatever of our Ego persists after death must be that part (if any) which is independent of the mortal brain, asking nothing from its development, and suffering nothing from its lesions nor from its senile decay. This, roughly, is the conclusion to which many thinking men, physiologists, and psychologists, are brought; and it avails nothing to ask "What does the Great Potter seek to achieve out of all these broken pots?"—as though *any* purpose of the Supreme Ruler of the Infinite could be comprehended, however vaguely, by the finite mind of man! Yet it is written, "We brought nothing into this world, and assuredly we shall take nothing out." That when (if He so wills) we are "born again" at our transition, we start our next life precisely as we started this in so far as cognisance of any former state is concerned.—Yours, &c.,

Manchester.

GEORGE GREEN.

January 18th, 1915.

SIR,—While reading the vigorous replies to Mr. E. Kay Robinson's letter, I was reminded that my remarks concerning Time and Space are equally applicable to the final merging of the personality in Nirvana. The possession of a true consciousness annihilates the undue importance that we attach to personality, to that which is merely formal. It is as if we valued the casket instead of the jewel. Our present concern is with things in an infinitude of forms. Perhaps the use of matter is to show us how to get rid of it, and substitute for it the *fact*. This fact belongs to the spiritual world—a resurrection in Life and Being. The flesh is the self from which we need deliverance. There is a physical body and there is a spiritual one—a phenomenon and a fact of body. Is it life of which we are conscious or the opposite? What if altruisticness be the only true consciousness?—Yours, &c.,

E. P. PRENTICE.

Automatic Writing: A Suggestion.

SIR,—It has been my privilege—sometimes my misfortune—to have to peruse a great deal of automatic or inspirational writing. Such of it as was worth attention contained valuable ideas, but the literary vesture was nearly always defective. The sentences were often tortuous and ungainly—a welter of verbiage that obscured rather than expressed the thoughts given. I do not impute this to the originators of the communications given, because so much that is produced by untrained writers in *normal* conditions is marked by the same floundering and turgid forms of expression, and, moreover, is generally deficient in any ideas worth giving to the world. But I would suggest that automatic writings containing useful matter should be severely edited, and not treated as sacrosanct, as is too frequently the case. The ideas given from the unseen can only benefit by being presented in the clear, crisp, and concise language adopted by those normal writers who minister to us from the Press, the pulpit, or the platform.—Yours, &c.,

JAMES WATSON.

"Spirit Photography."

SIR,—In reply to the inquiry of your correspondent, Mr. Chevallier, in your issue of the 19th ult., the gentleman who had the arrangement of the abortive joint committee on psychic photography was not Mr. James Coates, but a prominent Theosophist, who is now, I believe, Vice-President of the Theosophical Society. The secretary of the Royal Photographic Society, in his letter to Mr. Chevallier, after stating that his society had not considered the question of psychic photography, possibly goes beyond his authority when he dons the prophet's mantle by adding "and is not likely to do so." Surely proof of personal continuity in the next life, as evidenced by thousands of portraits taken of the spirit visitors, is of infinitely more importance than views of landscapes and pretty cottages, however skilfully they may be altered and touched up. As it is, the R.P.S. is over a decade behind the times in this respect, for in 1904 the then second largest photographic society invited the writer to give an address on this subject with lantern illustrations.

The late David Christie Murray, the well-known writer ("Merlin," of the "Referee"), occupied the chair, and in the course of his introduction and summing up remarked that "We should not review these things in a spirit of mere frivolity. The attitude ought to be one of willingness to receive, but of stringent criticism before reception. The question was an extremely important one. It involved the continuance of the individual soul, and we could none of us afford to look upon it save in the most serious light. He would, therefore, wait patiently, test and try to prove." (Later he attended a materialising séance at my house, good old David Daguid being the medium.)

The lecture hall was crowded and the interest so well sustained that there was still a full house when the meeting was brought to a close shortly after eleven o'clock. A very fair and full report was duly published in the society's transactions.

Subsequently the leading association of professional photographers, Mr. J. Traill Taylor's old society, extended an invitation, which I accepted. The address given on this occasion, considering the very prejudiced and naturally critical audience, was well received and reported upon in the photographic press.

One would think that it was about time that the R.P.S. should consider that such a deeply important subject falls appropriately within its purview and also that the camera trade should recognise the great possibilities in increased demand for instruments, plates and papers. Personally I have used thousands of plates in psychic experiments which would not have been used for purposes of ordinary photography.—Yours, &c.,

H. BLACKWELL.

Thought-Reading and Prophecy.

SIR,—In *LIGHT* of the 9th inst. Mr. R. A. Bush mentions a case of extraordinary thought-reading. I can vouch for the truth of a similar case, and it may be through the same instrument. A Professor A—called on me at my business address, and after introducing himself (I have reason to believe under a mere pretext) asked to see me for a private conversation. After some talk about business, he announced that he was a thought-reader, and mentioned that in my face he could see my future, adding that if I could give him an hour he could prove to me the truth of this wonderful gift, which he had possessed since a boy. He asked me for pencil and paper, tore the latter into three small squares, and then desired me to write on each a question and fold them into pellets, after which he quitted the room. I did as he desired, and advised him that I had done so. He then returned and said: "Fold them again, sit down, place one on each knee and give me the remaining pellet." On receiving this he placed it to his forehead and at once read the question, asking if he was correct. I, of course, could not confirm, as the pellet was selected indiscriminately. He then opened the pellet, and without looking to verify it he handed it to me. His reading was correct. He then correctly stated the contents of the other two pellets, hesitating, however, a short time over one word in one of them, which I noticed afterwards had been written hastily. He then told me he saw many great changes about to take place in my business, that I should be ill in the coming August—not seriously, but for eight days at a small sea-side place—that before long I should be out of business, that I should have an offer on a certain date to take over a business, but I was not to do so, &c. He then offered to conduct another experiment, saying: "Here are four other squares of paper. Write on one your name, and your wife's, and date of birth; on another the names of your sons; on another the names of your daughters; on the fourth a question. As on the previous occasion, he left the room, and on his return desired me to fold the papers as before. This done he took them one by one and repeated exactly the names of myself, wife, sons, and daughters, eleven in all, adding such statements as "This daughter has been married twice"; "This daughter will shortly have a child, it

will be a girl"; "This one will have four children"; "This son will soon make quite a change in life"; "You have lately lost a son," &c. The remarkable part of the story is that all his statements were absolutely and literally true, including those predictions capable of immediate fulfilment. But as regards certain other predictions these have not been fulfilled, and I fail to see that they can possibly be realised now.

One now asks the meaning of the Professor's visit. It is obvious to me it was to convince me of his power in order that I might recommend him to well-to-do people. He informed me that his fee was not less than £80 (2,000 francs), that he had visited King Edward forty-two times, that he had just returned from a visit to the President of the Republic, that he visited the Rothschilds, &c. My letter is already too long or I could have mentioned further details of this wonderful man, whose card and pellets I still possess and whose predictions I mentioned at the time to many persons.

Your remarks on "Sporting Prophets," p. 16, remind me of a visit I paid to a well-known "clairvoyante" in Paris, a Madame V—, at the time of the Fashoda crisis. I was anxious to learn if France and England were going to fight, the position being critical. Madame V— informed me emphatically that there would be no war between the two nations, but much discussion. She added that England's next war would be in South Africa, where she would be victorious.

As I intended paying a visit to the races at Chantilly on the following day I asked her if she could tell me the name of the winner of the Prix Diane, and she replied she could not give the name of the horse but could give the jockey's colours. This she did, and I was later surprised to see this jockey win. I have within the last two months consulted this seeress on the present war. She said it would be finished by about the end of the year 1914, that the Japanese army would come to Europe, that there would be a naval battle and the British would be victorious; that the Germans would be beaten on land, and that, owing to England standing out for hard terms, peace would not be signed until some months later.—Yours, &c.,

S. A. BRETT.

42, Rue des Deux Puits,
Sannois (S. & O.), France.
January 12th, 1915.

Zodiacal Rings Made by Savages.

SIR,—In your interesting "Notes by the Way" in *LIGHT* of January 9th, when commenting on our "Book of Talismans, Amulets, and Zodiacal Gems," you mention Zodiacal rings made by native tribes in West Africa as evidence of their knowledge of astrology. It is quite true that at the present time many tribes who, during the past fifty years, have been brought into touch with civilisation have some knowledge of astrology, but not to any profound extent, so far as my own experience and research are concerned.

The Zodiacal rings were in all probability introduced to these tribes by the Arabs, Arabic astrology being very ancient; and these traders having controlled the African native trade for many centuries may have employed the native metal workers to copy these rings. As an illustration of this I may mention that an engineering friend whose work took him to many of the remote districts in Africa, showed me a Zodiacal ring he was wearing, which one of the natives had made for him some twenty years ago, and he told me the man's implements were of the crudest, and that although he had made dozens of these rings, he was quite ignorant of their symbolism or significance. Incidentally he also told me that the treatment of these men (in those days) by their white employers was not calculated to produce any harmonious vibrations from the "joy of the work," as besides being very poorly paid, they were liable to punishment if the ring was not equal in weight to the gold served out to them, so that I do not think that the fact of a Zodiacal ring being made by an African native can be taken as evidence of a knowledge of astrology.—Yours, &c.,

17, Hanover-square, W.
January 18th, 1914.

WM. THOS. PAVITT.

ANSWERS TO CORRESPONDENTS.

A. J. POWNALL (Vision).—A remarkable dream experience, but it would need something in the way of subsequent verification to make it complete. Perhaps this may come hereafter, when we should like to hear from you again.

J. ELLIOTT (Southcott Prophecies).—It is claimed that some of these predictions have been curiously fulfilled. The phrase, "Mrs. Southcott," was quite correct. In Joanna's day unmarried ladies were generally given the title "Mrs."—"Miss" being reserved for very young ladies—and "Mrs. Southcott" was the common way of referring to the prophetess.

SOCIETY WORK ON SUNDAY, JAN. 24th, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W.*—Mrs. Place Veary gave very successful clairvoyant descriptions and messages; Miss Elsie Marian kindly sang a solo; Mr. W. T. Cooper presided. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Baywater, W.*—Morning, address by Mr. H. G. Beard, messages by Mr. P. E. Beard; evening, Mr. P. E. Beard answered questions. Sunday next, at 11 and 7, Mr. Horace Leaf. Thursday, at 7.45, Mrs. Mary Davies.—W. B.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Mrs. Fairclough Smith gave powerful addresses, her morning subject being "The Judas Power." For next Sunday see first page.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Good address and descriptions by Mrs. Jamrach. Sunday next, at 7, Miss F. Morse, address and clairvoyance.—M. W.

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Mrs. E. Bryceson gave an interesting reading on "Astrology," followed by well-recognised clairvoyant descriptions by Mrs. Longman. Sunday next, Alderman D. J. Davis, J.P., address.—W. H. S.

WIMBLEDON.—BROADWAY PLACE (NEAR STATION).—Mrs. Mary Gordon gave rousing address and good descriptions. Sunday next, at 7, Mr. A. Panter, of Luton, on "Where are Our Dead?" followed by clairvoyance; also Monday next, at 7.30, clairvoyance only.—T. B.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Miss Violet Burton gave a beautiful inspirational address which was much appreciated. Sunday next, morning service at 11 a.m.; evening at 7 p.m., address by Mr. E. Alcock Rush. Thursday, at 8.15, circle for members only.—P. S.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Address on "Spiritualism" and descriptions by Mrs. Podmore. Miss Nelly Dimmick sang a solo. Sunday next, at 11.15, public circle; at 7 p.m., Mr. Karl Reynolds. Friday, at 8, public meeting. February 7th, Mr. and Mrs. Kent.—F. K.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mr. Prior gave an address on "The Old and the New." Sunday next, at 3 p.m., Lyceum; at 7, Mr. Sarfas, address and clairvoyance. Circles: Monday, 7.30, ladies'; Tuesday, 8.15, members'; Thursday, 8.15, public. February 7th, Mr. P. Scholey.

WOOLWICH AND PLUMSTEAD.—Address by Mr. R. Boddington on "The Message of the Dead to the World." 20th, Mrs. Rainbow gave an address. Sunday next, 3 p.m., Lyceum; 7 p.m., Miss V. Burton, trance address; 8.30, public circle. Wednesday, Mr. Wright, address and clairvoyance.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Anniversary Services conducted by the guides of the church through Mr. W. E. Long; Mrs. Beaurepaire sang a solo; collections for the day amounted to £7 10s. Sunday next, 11 a.m. circle; 6.30 p.m., Mr. W. E. Long.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Mr. D. J. Davis gave an earnest address on "Eternity, Where?" and Mrs. Sutton clairvoyant descriptions. Sunday next, 11.15 a.m., usual meeting; 7 p.m., Mrs. A. de Beaurepaire, address and descriptions. Circles: Monday, 8 p.m., public; Tuesday, 7.15, healing; Thursday, 7.45, members only.—N. R.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. Walter Howell gave helpful and instructive addresses. Sunday next, 11.15 a.m. and 7 p.m., Mrs. Alice Jamrach, address and clairvoyance; also Monday, at 8 p.m. Tuesday, at 3, private interviews; public circle at 8 p.m.; also Wednesday at 3 p.m.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—In the absence of Mrs. Mary Davies through illness, Mrs. Curry gave addresses and descriptions. Sunday next, 11.15 a.m. and 7 p.m., Mrs. Harvey. Also on Monday, at 3 p.m., clairvoyance, 1s. each; and 8 p.m., auric readings; silver collection. Weekly meetings as usual.—A. C.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, address by Mrs. Turner; evening, Mr. A. C. Scott spoke on "Christ Consciousness" and answered questions. 21st, interesting address by Mr. Lonsdale. Sunday next, 11.30 a.m., usual meeting; 7 p.m., Mrs. Neville, address and clairvoyance. Thursday, Mr. Walter Howell (of Birmingham). February 7th, at 7 p.m., Mrs. Mary Gordon.—T. G. B.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, circle conducted by Mr. Ashley; evening, Mr. J. Parker gave a good address on "Spiritualism: What does it Prove?" and Mrs. Parker described spirit friends. Good after-circle. Sunday next, at 11.30 a.m., circle service; 7 p.m., Mrs. Mary Gordon, address and clairvoyance. Thursday, at 8.15 p.m., Mrs. Bloodworth, psychometry. Silver collection.—P. S.

STRAFORD. — IDMISTON-ROAD, FOREST-LANE. — Morning, Fellowship meeting; afternoon, Lyceum; evening, Mrs. Neville gave an address on "Mediumship" and descriptions. 20th, Mrs. Marriott, address and clairvoyance. 21st, Mrs. Greenwood, address, Mrs. Connor, clairvoyance. Sunday next, 11.30 a.m., Mr. Stidston; 3 p.m., Lyceum; 7, Mrs. Mary Clempson. February 3rd, Mrs. Orłowski. 4th, several speakers. 7th, Mr. Karl Reynolds. — A. T. C.

HOLLOWAY. — GROVEDALE HALL, GROVEDALE-ROAD. — Morning, address by Mr. Jones on "The Inconsistency of So-called Religious Thought"; evening, Mr. E. Lund spoke on "Spiritual Healing" and Mrs. Lund gave descriptions. 20th, Mr. H. M. Thompson on "The Religion of the Beautiful," Mrs. S. Podmore giving descriptions. Sunday next, 11.15 a.m., Mr. H. M. Thompson on "Degrees of Spirit Control"; 3 p.m., Lyceum; 7, Mr. H. Boddington. Wednesday, Mrs. E. Neville. February 6th, Social Meeting. — J. F.

EXETER. — DRUIDS' HALL, MARKET-STREET. — Morning, address by Mr. C. Tarr; evening, address by Mr. H. Lockyear. TORQUAY. — Inspirational address by Mr. E. Rugg-Williams on "God's Revelations to Man," followed by auric readings. 19th, ladies' meeting conducted by "Mignon." — R. T.

TOTTENHAM. — 684, HIGH ROAD. — Address by Mr. Robert King on "The Occult Aspect of the Battlefield," followed by answers to questions. — N. D.

EXETER. — MARLBOROUGH HALL. — Addresses by Mrs. Thistleton, of Torquay. Clairvoyant descriptions by Mrs. Thistleton and Mrs. Letheren. — E. F.

PLYMOUTH. — ODDFELLOWS' HALL, MORLEY-STREET. — Meeting conducted by Mrs. Truman, address by Mrs. May; clairvoyant descriptions by Mrs. Summers. Large after-circle.

PORTSMOUTH. — 54, COMMERCIAL-ROAD. — Mrs. J. Miles Ord gave addresses both morning and evening. Afternoon, most successful clairvoyant descriptions. — J. W. M.

SOUTHEND. — CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF. — Mrs. Graddon-Kent gave an address, "The Better Land," and clairvoyant descriptions. — W. P. C.

BOURNEMOUTH. — WILBERFORCE HALL, HOLDENHURST-ROAD. — Addresses and descriptions by Messrs. Mundy and Taylor. 21st, discussion on "Methods of Violence," opened by Dr. Esslemont.

STONEHOUSE, PLYMOUTH. — UNITY HALL, EDGUMBE-STREET. — Address by Mrs. Dennis on "Prophecy." Solo by the chairman, Mr. Rich; clairvoyant descriptions by Mrs. Dennis and Mr. Hoskins. — E. E.

SOUTHEND. — SEANCE HALL, BROADWAY. — Mr. Rundle spoke in the morning on "The Quickening of the Spirit" and in the evening read and expounded 1 Corinthians, xv. His clairvoyant descriptions were much appreciated. — C. A. B.

BRISTOL. — THOMAS-STREET HALL, STOKES CROFT. — Addresses through the mediumship of Mrs. Harvey, of Southampton. Mrs. Harvey gave good clairvoyant descriptions at both meetings. She also addressed the Lyceum in the afternoon. Other usual meetings. — W. G.

PORTSMOUTH TEMPLE. — VICTORIA-ROAD SOUTH. — Mr. F. T. Blake gave helpful addresses on "Man's Possibilities" and "The Road of Life," and followed each with successful clairvoyant descriptions. 20th, Miss Fletcher, Mrs. Gutteridge, and Mr. Abbott contributed to an interesting circle for investigation.

READING. — SPIRITUAL MISSION, BLAGRAVE-STREET. — Trance addresses by Mr. P. R. Street: morning subject, "The Lone Track"; evening, "He Being Dead, Yet Speaketh"; Mrs. Street gave clairvoyant descriptions at the close of the evening service. 18th, Mrs. Laurence, address and psychometry.

SOUTHPORT. — HAWKSHED HALL. — Addresses by Miss Annis Hibbert on "Spiritual Visions" and "The Operator and his Machine"; clairvoyantes, Miss Hibbert and Mrs. Shepley. The president (Mr. Beardsworth) read the recent address by Sir Oliver Lodge on "Kultur, Christianity and Brotherhood." — E. B.

MANOR PARK, E. — THIRD AVENUE, CHURCH-ROAD. — Morning, healing service; afternoon, Lyceum; evening, address on "Spiritual Truths" and descriptions by Mrs. Beaumont. 18th, at 3 p.m., ladies' meeting, address by Mrs. Lund and psychometry. 20th, address on "Pessimism and Optimism" and descriptions by Mrs. Maunders. — E. M.

MANOR PARK, E. — CORNER OF SHREWSBURY AND STRONE-ROADS. — Morning, healing service conducted by Mr. Tilby; afternoon, Lyceum; evening, Mr. James L. Macbeth Bain spoke on the great crisis through which we are passing. He claimed that a process of health for civilisation was thus being outworked and the poisons of selfishness and greed eliminated from the community. The result would be a clearer air, a purer life, a fuller consciousness of God and the brotherhood of man. A nobler race would be evolved; already we saw signs of this in the children of to-day. Mr. Bain's address made a deep impression, which will long abide in the memory of those who heard it. Thursday, Mrs. Alice Jamrach, address and clairvoyance. — S.

POOR CHILDREN'S FUND. — On Saturday last, January 23rd, the Little Ilford Society of Christian Spiritualists catered for one hundred of the poorest children in the district of Manor Park. After a substantial tea an entertainment was provided for them, in which the item most thoroughly enjoyed was the ventriloquial performance of Miss Nita Holland, who kindly gave her services. Sweets and cake were distributed during the evening, and on leaving each child received a woollen scarf, and a bag containing a toy, a bun and an orange. Our labours were well repaid in witnessing the delight of these little ones. The following donors are thanked for their kind contributions: The Ilford Distress Committee, 10s.; Friend of the N.L.S.U., per Mr. Forsyth, 2s. 6d.; Mr. Saunders, 2s. 6d.; Mr. Rose, per Mrs. Stephens, 5s.; Mr. Catchpole, 2s. 6d. and one hundred oranges; Madame Beaumont, 2s. 6d.; Mr. T. Brooks, 2s.; Mr. Cracknell, a supply of milk for the tea. — ALICE JAMRACH, President.

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